

THE
BELIEF
OF
PRAYING
FOR THE
DEAD.

Ὁ σία καὶ εὐσεβὴς ἐπίνοια *A holy and Godly Thought.*
Maccab. l. 2. c. 12.

Permissa Superiorum.

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RE 23. a. 427



THE Introduction.



Lately met, in the Country, with a Discourse concerning Purgatory and Prayer for the Dead; wherein the Author endeavours by many waies to wean me from my Faith, in these Points: First, He begins to discountenance the Belief of the Roman - Catholick Church, which teaches me to Pray for the Deceased; by telling me, She was beholden for This to Her Worthy Fore-runners, the Poets and Heathen Philosophers. Then he labours to intangle it with the ancient Custom of the Primitive Church, Praying to G O D for all the Saints. After, he proceeds to contradict it by the

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opposite

The Introduction.

opposite Profession of the Greeks, who never receiv'd any such Doctrine from their Ancestors. And he finally resolves to lose it, amidst the divers Opinions of the Fathers, concerning the State of Men after Death. But all this in vain : For we know who is the Master of Confusion and Contradiction. And the Gates of Hell shall never prevail against that Faith, which is built on the Rock, CHRIST. 'Tis here Roman Catholicks fix their Article of Praying for Souls departed. Read without Prejudice ; judge without Partiality ; confess your Conviction without Obstinacy.

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T H E
B E L I E F
O F
Praying for the Dead.

C H A P. I.

Of Pagans Praying for the Dead.

THE *Discourser* troubled at the early Practice of *Praying for the Dead* in the Church of GOD, allows this Custom, with a smile; to have been of very *venerable Antiquity*, and to have exceeded *even Christianity it self*, for some *Hundreds of Tears*. The *Ghost of Elpenor in Homer*, and of *Palinurus in Virgil*, abundantly shew this. Page 3.
Hom. Odyss.
12. Virg.
Æneid. 6.

Fests are not seasonable in serious debates of Religion. Nor do *Roman Catholicks* believe Prayers to be profitable for the *Dead*, because the *Poets* have described many *Ceremonies* used for their deliverance, which nearly resemble the present Practice of the *Roman*.

Roman Church. Which of our Authors have given this loose Account? Where has our Church thus explicated the *Reason* of Her *Belief*? When Pagans speak like Christians, we do not condemn them. And if the Poets seem to hint in their Fancies at something of our Faith, we still continue to profess it.

Præp. Evang.
l. II. c. 36.

Eusebius recounts of *Plato*, that he divided Mankind into three *States*. Some, who excell'd in Holiness of Life, enjoy eternal Felicity, which it is neither possible for any Word to express, nor Thoughts to conceive. Others, who abandon'd themselves to Vices and Wickedness, he supposed were at their deaths convey'd to Hell, there to be tormented for ever. But now, besides these, he speaks of a *middle sort*, who, though they had sinn'd, yet had repented of it; and these he thought went down for some time into Hell, to be purg'd and absolv'd by grievous Torments; but after *this*, they should be remov'd, and share in Honours prepared for them. The *Discourser* catches hold of this third *State*, and will have the Church of *Rome* beholden to *Paganism* for it, which introduc'd it before *Christianity* was heard of, some *Hundreds of Tears*.

This is very remarkable. But, Is not *Hell* and *Heaven* too, as Christians believe them, describ'd by this Pagan *Philosopher*? Will he call *Hell* a piece of *Paganism*, and renounce *Heaven* upon the same score, as he does *Purgatory*, or a *middle State*, where the Dead are reliev'd by the Prayers of the Faithful, because these Doctrines are of very *venerable Antiquity*, and exceeded *Christianity* for some *Hundreds of Tears*?

I warrant ye, the *Discourser* will in his next Pamphlet condemn, for the same reason, the *Old Testament*, which was writ long before *Christianity*; and call in question the *New Testament* too, which exceeded even the

the Religion by *Law* establish'd, *many Hundreds of Tears.*

CH A P. II.

Of the Primitive Church Praying that GOD would be mindful of the Saints.

TIS one thing to Pray to God with reference to the *Saints*, and another to Pray to God for *Souls* departed. The *Primitive Church* meant by praying to God for *all the Saints*, to honour the Blessed Citizens of Heaven; and beg'd that God, being mindful of them, would, at their *intercession*, grant the Faithful upon earth their *Petitions*. These Prayers were *Thanksgivings*. She pray'd to God for *Souls* departed, that he would be pleased to remit to them those lesser *faults*, which they had through humane frailty contracted, and for which they *suffer'd* in a *middle State*. These Prayers were Expiations. The present *Church* performs her Devotions after the same manner. Prayers for the *Deceased*, are offer'd as an *Expiation* to God for their Sins;

* *The holy Sacrifice is an Expiation.* (says the Council of *Trent*) for the *Departed in Christ* not yet thoroughly purg'd. Prayers for the *Saints* are

directed as a *Thanksgiving* to God, for their Happiness, whose Favour we covet; * *Giving Thanks to God*, continues the same OEcumenical Synod, for their *Victories*, whose protection we implore.

Had the *Discourser* taken this distinction; he would not have told us, that he needed no other Evidence, than,

* *Con. Trid. Sess. 22. cap. 2. Decet Sancta Synodus Sacrificium verè propitiatorium esse — pro Defunctis in Christo nondum ad plenum Purgatis.*

* *21. cap. 3. De Sanctorum virtutibus gratias agens, eorum patrocinia implorat.*

Pag. 49.

than the *Liturgies* of the *Primitive Church*, in which we find them to have pray'd for the best of persons, for our *B. Lady*, for the *holy Apostles*, &c. to shew that they did not pray for the Dead, *with any intent to relieve them* from Purgatory, or place of punishment, by *their Suffrages*. And, I answer; we need no other Evidence than these publick *Records*, and the very places of those *Liturgies* he cites, to prove, that the *Primitive Church* meant, by praying that God would be mindful of His *Saints*, to beg their Intercession; and by praying for *Souls* departed, *to relieve them*.

Lit. Ægypt. ex
Arab. Con-
ush.

In the Liturgy of the Church of *Ægypt*, ascrib'd, saies the *Discourser* to *S. Basil*, *S. Gregory Nazianzene*, and *S. Cyril of Alexandria*, thus they pray; *Be mindful, O Lord, of thy servants, which have pleased thee from the beginning, our holy Fathers the Patriarchs, Prophets, Apostles, Evangelists, and all the Souls of the Just, which have died in the Faith, especially the holy glorious, and ever more Virgin Mary, Mother of God, S. John the Forerunner, the Baptist, and Martyr, S. Stephen the first Deacon, and Martyr, S. Mark the Apostle, Evangelist and Martyr.*

Chap. 32. 13.

See how fervent the *Primitive Church* was in this Devotion, which alledges the Memories of Her *Saints*, thereby to move God's mercy towards Sinners. This is confirm'd in the Book of *Exodus*, where we read the like prescription of Prayer. *Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest, by thy own self, and saidst unto them, I will multiply your Seed as the stars of Heaven — and our Lord repented (was pacified) of the evil which he thought to do unto his People.* Thus *Moses* pray'd to God by the Mediation of the holy Patriarchs. A Form of Prayer so pleasing to Heaven, that God having declar'd a little before how

He

He would consume the *Israelites* for their Sin of Idolatry, the Memories of His holy Servants, though not yet in Heaven, being but laid before Him, He presently pardon'd them. And how much more easily will he yield himself to be overcome by the Intercession of those, who sing His perpetual Praises in eternal Felicity? This is just the * *Roman Catholics* praying to Saints. How agreeable to the practice of the *Primitive Church*! How conformable to Scripture!

*Con. Trid.
Sess. 22. Cap.
3.

In the *Liturgy of Constantinople*, continues the *Discourser*, said to be Saint Chrysostom's, we find the very same. We offer unto Thee, this reasonable service, for those who are at Rest in the Faith, our Fore-Fathers, Fathers, Patriarchs, Prophets and Apostles, Preachers, Evangelists, Martyrs, Confessors, Religious Persons, and for every Spirit perfected in the Faith, especially, for our most Holy, Immaculate, and most Blessed Lady, the Mother of God, the ever Virgin Mary.

S. Chrys. Lit.
edit. Goar. in
Euchol. p. 78.
Par. 1647.

Here the *Discourser* wisely ended the Prayer, before he came to *Amen*: Or rather, found his Mistake, and so made a *Pause*. The *Liturgy* goes on, raising the Praises of Our B. Lady beyond those of Seraphims. Then adds the Saint, whose Memory we celebrate, and all the Saints, by whose Intercession we beseech Thee, O GOD to protect us. This is the Reason, which the *Liturgy* gives of the *Primitive Church* praying GOD to be mindful of his Saints.

Ibidem.
Οὐ καὶ τὴν μνήμην ἐπιτελέμεν, καὶ πάντων τῶν ἀγίων σου, ὧν ταῖς ἰκεσίαις ἐπισκεψαί ἡμᾶς ὁ Θεός.

If you now ask, but why did She pray for Souls departed; the following Words of the same *Liturgy* will satisfy you. He (the Priest) says for the Dead. For the Rest and Remission of the soul of thy servant

B

[32]

τ' πῆρ πένει [12] O GOD instate it in a lightsome place, where
 ὅταν λέγει: there is no more any Grief, or Weeping; seat it, where
 ὑπὲρ ἀναπαύ- it may see the splendour of Thy Face. The Priest prays
 σως, ἡ ἀφέ- for Rest; the Departed therefore is in Pain: the Priest
 σως τῆς ψυ- prays for his Remission; which shews him to be in Sin.
 χῆς τῆ δόξης
 τῆ δέου δέι-
 νθ, ἐν τῷ πῶ
 φωτεινῷ, ἔρδα ἀπὸ δα λυσι, ἡ στεναγμῶς, ἀνάπαυσον αὐτὴν ὁ Θεὸς ἁμῶν, ἡ ἀνάπαυ-
 σον αὐτὴν ὅπως ἐπισκοπεῖ τὸ φῶς τῶ προσώπῳ σου.

This is so plain of its self, That *Nicholaus Cabasila*,
 admir'd, how any one of ordinary Capacity, could
 so grossly mistake the sence of the *Liturgy*, as the
Discourser has done. Some here are deceiv'd (says this
 Author) taking the Commemoration of Saints, as a
 Prayer made to GOD for them, and not as a Thanksgiv-
 ing. What gave occasion to this Thought, I cannot
 imagin: For neither the things themselves, nor the
 Words of the Sacrifice, afford any the like Conception.
 But what do we pray for in reference to them, who sleep?
 For Remission of their sins, for their Inheritance of the
 Kingdome of GOD; for their Rest in the Bosome of
 Abraham, with the consummated Saints. Thus, the
 Greek Church pray'd.

Ἰν Exposit. Li-
 turg. c. 33.
 Ἀλλ' ἐνθαυ-
 τα πνεῖ ἡ πα-
 τήσων ἐκ ἐν-
 χαρισίαν ἀλλ'
 ἱκεσίαν ὑπὲρ
 τῶν ἁμῶν
 πρὸς τὸν Θεόν
 τῆς μνήμης
 αὐτῶν εἶναι
 νομίζαντες ἐχ-
 θίστα πόθεν
 λαβόντες τῷ
 λογισμῶν τέτων τὰς ἀφορμὰς ἔτε ᾧ ἀπὸ τῶν πραγμάτων αὐτῶν ταῦτα πρῶτον ἀνέ-
 λεγον, ἔτε ἀπὸ τῶν ἐσταυῶται τῆς Ἱερουσαλῆμ ἡμετέρων. Τίνα δὲ εἰσιν, ἃ ἔρχεται
 τοῖς κεκοιμημένοις; ἀφίσις ἁμαρτιῶν, βασιλείας κληρονομία, ἀνάπαυσις ἐν τοῖς κέλ-
 ποις Ἀβραάμ μετὰ τῶν τετελειωμένων ἁμῶν. Ταῦτα καὶ ἱερολογεῖς ἐν χῶ.

S. Aug. Serm.
 de Verb. Applic.
 1.
 Ideoq; habet
 Ecclesiastica
 disciplina,
 quod fideles
 nonerunt, cum
 Martyres eo loco relectantur ad Altare Dei, ubi non pro ipsis oratur, pro ceteris autem
 Defunctis oratur; injuria est enim pro Martyre orare, cujus non debemus orationibus
 commendare.

Prayers

Prayers are not offer'd for them, but for other Commemorated Souls they are offer'd: For it is an Injury to pray for a Martyr, to whose Intercession we ought to recommend our selves. And elsewhere he tells us, how Prayers benefit other Commemorated Souls. * They are Expiations, says He, for those who are not very bad.

* Euchir. cap. 110. Pro non valdè bonis Propitiatio- nes sunt.

CHAP. III.

Of the Greek Church Praying for the Dead.

THE *Discourser* offers Three Reasons to prove, That the Greek Church never pray'd for the Dead, with intent to free them from Purgatory, or a Middle State, where they suffer Pain and Anguish for the Remainder of their Offences.

I. *Their Apology* penn'd by Marcus Eugenius Archbishop of Ephesus, and presented to Cardinal Cusan, declares as much. Discourse p. 7.

II. The Deputies of the Council of Basil, the Year before, positively declare, That they neither had received any such Doctrine from their Ancestors, and therefore, they would never accept it.

III. The Proceedings of the same Marcus, and of the Greek Church after, neither of which, would be drawn to consent to this Union.

If what is related by the *Discourser*, may be supposed to have been transacted (which is much to be suspected) the Three Reasons alledged, must of necessity be understood of some other Controversy, than what is under Debate: for this was never contradicted by the Greek Church.

Indeed, some single Persons may unfortunately have fallen

fallen into Errour, and so share in the forgoing *Reasons*. And in this sence, the First *Reason* evidences of what mind *Marcus* was, before the Council of *Florence*; but the *Greek Church* alwaies profess'd the contrary *Doctrine*. The Second *Reason* foretells, how *Marcus* with his Deputy, would not own in the Council, to have received any such *Tradition* from his *Ancestors*, and therefore would never accept it; but the Subscription of the *Greek Church* is there extant, and Recorded against him. The Last *Reason* concludes *Marcus* continued firm in his former erroneous Resolution; but the *Greek Church* carried home what She had publickly consented to, and sign'd in the *Synod*.

But *Marcus* never consented to the Council's Determination; nor did *Arius* to the *Nicean*. And *Macedonius* was averse to that of *Constantinople*; and *Nestorius* never approv'd of the Third *œcumenical* Council. O strange Proceeding! The *Discourser's* Cause is so desperate, that he's forc'd to rely on an *Apostate* from *Faith*, to support it.

Against the
First Reason.

The *Greek Church* before the Council of *Florence*,

Perform'd this *Christian Duty* to *Souls* departed in the sence already set down. This is not an Opinion, pick'd out of some single *Writer*, nor warranted without any *Tradition*. It is the general Practice of their *Church*, Authorized in their *Liturgies*, and acknowledg'd in their publick Offices and Devotions.

The *Liturgy*, which is Ascrib'd to *St. Chrysostom*, prays, That the *Souls* departed, may change their
Sins

Sins, into Pardon; their Pain, into Rest; their Griefs and Weepings, into Joys and Jubilees of never ending Satisfaction. The Words are already mention'd in the foregoing Chapter.

S. Basil's Liturgy on *Whit-sunday* Feast, uses the same Language. O GOD, *Who vouchsafest on this perfect, and all-saving Feast, to receive the Suffrages and Supplications made for the Detained in Hell* (or place of Purgation.) *We earnestly hope Thou wilt import to these Imprison'd, Freedom from Griefs, which encompass them, and Consolation. Hear us abject and miserable Creatures praying to Thee; Give Rest to the Souls of thy Servants, before our dayes departed, in a bright place, a flourishing place, a place of Cheerfulness; where there is no more any pain, sorrow and sighing; and seat their Souls in the Tabernacles of the Just, and of Peace, and Forgiveness.*

S. Basil. Precat. tertia in Penitacosten.

Ὁ εἰς ἐν δι-
τῇ, παντελείῃ
ἐορτῇ, καὶ σω-
τηρίῳ δεῖλας-
μῳ μὲν ἰκε-
σίας ὑπὲρ τῶν
κατεκαμένων
ἐν αἰνῇ κα-
ταξίσεως δε-
χεσθαι, μαγά-
λας τε παύ-
χων ἡμῶν ἐλ-
πίδας, ἀνεστη-
τοῖς κατεχο-
μένοις τῶν κα-
τεχόντων δυ-
τοῦς ἀνιερῶν

καὶ παραψύχων παρὰ σε κτ' πέμπει. Ἐπάκουσον ἡμῶν τῶν ταπεινῶν, καὶ οἰκτρῶν
δεομένων σε, καὶ ἀνάπασον ταῖς ψυχαῖς τῶν δέλων σε τῶν προκεκοιμημένων ἐν τότῳ
φωτεινῷ, ἐν τότῳ χαλεπῷ, ἐν τότῳ ἀναψύξεως, ἐνθα ἀπέδρα πάσα ὀδύνη, λύπη,
καὶ στεναγμοὶ; καὶ κατὰ τὴν τῶν πνεύματα αὐτῶν ἐν σκηναῖς δικαίων, καὶ εἰρήνης
καὶ ἀγάπης.

In the *Paracletica*, the Greek Church thus sings. *From Tears, and Bemoanings, which are heard in Hell, deliver thy Servants* O SAVIOUR. *Hell* is an usual Word, which signifies the Place of the *Damned*, and expresses likewise the Middle State of *Souls*. Thus the Word *Prison* expresses the Place, where Hainous Malefactors are detained; and signifies also the *Goal*, into which, those, who commit only Petty Faults and Misdemeanors, are conducted. We cannot here by the Word *Hell*, understand the everlasting Confinement. The Greek Church holds the Wicked and

In Paraclet.
Δακρύων καὶ
στεναγμῶν τῶν
ἐν τῷ αἰνῇ
τῶν δόλων σε
ἐλδοθέρων
Σωτῆρος.

C

Impious

Impious without Redemption. Nor can the Damned be called the Servants of Christ, Deliver thy Servants, O Saviour. They are his greatest Enemies.

In Offic. Exeq. In the Office, they pray ; *O let the Soul, Lord, of thy deceased Servant [M] enjoy rest in a place of brightness, a place of pleasantness and delight, whence all pain, grief, and anguish, are banish'd : Forgive, as a clement and merciful God, whatever offence may be by him committed in word, deed, and thought.*
in Euchol.
Goat. p. 526.
 Ὁ ἅγιος Κύριε ἀνάπαυσον τὴν ψυχὴν τοῦ κακοιουμένου δέλου σε τῶδε committed in word, deed, and thought.
 ἐν τῷ πνεύματι
 τῷ ἁγίῳ, ἐν τῷ πνεύματι ἁγίῳ, ἐν δα ἀπὸ δα ὁδὸν, λύπη, καὶ στεναγμός.
 Πάν ἀμάρτημα τὸ πρὸ αὐτοῦ πεπραχέν ἐν λόγῳ, ἐν ἔργῳ, ἢ διανοίᾳ, ὡς ἀγαθὸς καὶ φιλάνθρωπος Θεὸς συγχώρησον.

In Offic. Fun. the Priest prays, that our B. Lady would intercede to God, to free the Deceased from bitter Torments.— Afterwards he says, *With a doleful Voice we beg the Creator of all things to release the Deceased, and take pity on him.*
ibidem, pag. 572. Καὶ μεταφασίας πικρῶν βασάνων ῥῶσαι. pag. 577.
 δὲ μετὰ φωνῆς κλαυθμοῦ τὴν κτίσιν δδωπῶμεθ τῷ μεταστάσι ἀνίσιν δρηδῶναι, καὶ τὸ ἔλεος.

Nich. Atheharum Metro- In *Officio Olei Sancti*, they pray, O God, Give rest to the soul of thy Deceased Servant : Ease him of Evils ; deliver him from darkness ; take him out of Prison, and lodge him where the Just inhabit : Loose his Chains ; save him from stripes ; lead him out of Prison and Darkness, and associate him with your Elect.
polis, in Offic. Ol. S. in Orat-
tionibus. Καὶ ἀνάπαυσον τὴν ψυχὴν τοῦ κακοιουμένου δέλου σε, καὶ ἀφες τῶν κακῶν, καὶ λύτρωσαι τὸ σκῆτος, καὶ ἀνάγαγε τῆς φυλακῆς, καὶ κατέταξον αὐτὸν ἐν δα οἱ δικαιοὶ σε αὐλίζον. Καὶ ἀφες τῶν δεισμών, καὶ ἀπάλευσον αὐτὸν τῆς μάστιγος, καὶ ἀνάγαγε αὐτὸν τῆς φυλακῆς, καὶ τὸ σκῆτος, καὶ κατέταξον αὐτὸν μετὰ τῶν ἐκλεκτῶν σου.

Against the Second Reason.

The Greek Church in the Council of Florence,

Ratifies what we have deliver'd concerning Prayers for the Dead. The Council call'd, and assembled ; the

the *Latines* forthwith proposed the Question of *Purgatory*, or place where the Dead are tormented, and help'd by the Prayers of the Faithful; The *Greeks* gave this Answer: *The Greeks truly hold, That in the World to come there is pain, sorrow, and a place of pain, but no Fire.* The *Greeks* then never disputed the being of *Purgatory*, where *Souls* departed undergo pain, and sorrow. And the *Latins* believe no more. For,

In the Last Session, the *Procession* of the *Holy Ghost* agreed too, on both sides, all embroils untangled, and disturbances quieted, the Debate of *Purgatory* was moved again, and resolved by both Churches, the *Latin* and *Greek* joyning jointly together, that there were Three States of the Dead; of *Saints* in Heaven; of the *Wicked* in Hell; and of a middle State of *Souls* in a place of Torments, viz. of those Christians who had sinn'd, repented of it, and confess'd, yet had not performed Works of *satisfaction*; for which Prayers and Alms are offer'd and given. In this Sence *Joseph* Patriarch of *Constantinople* confess'd a *Purgatory* of Souls. And all the *Greeks*, except one or two, subscribed to the *Definition* of the Council, worded after this manner. *If truly penitent, they died in the Love of God, before they satisfied by worthy fruits of repentance, for what they committed and omitted, their souls, after death, are to be purg'd in Purgatory pains, and that they may be reliev'd in these pains, the suffrages of the Faithful living, holy Sacrifices, Alms-deeds, perform'd according to the Church's Institution, are beneficial to them.*

Conc. Gen. Labbei Parif. pag. 27.
 Ὁ μὲν βραχὺς κόλασιν καὶ λύπῃ, ἐν
 τόπον κολάσεως λέρουσι, πλὴν οὐ
 δια πυρὸς.

Ἐν ὁμοθυμῳ
 τῶν ψυχῶν
 τὸ καθαρ-
 τήσιον & pag.
 315. in Def.
 Conc. Ἐάν τις
 ἀλλοθὺς μετα-
 νοήσας ἀπο-
 θνήσκῃ ἐν τῇ
 ἐν θεῷ ἀγα-
 πῃ, καὶ τοῖς
 ἔργοις τῆς με-
 τανοίας παρ-
 τοῖς ἐκκοινοῦ-
 σαι πρὸς τὸν
 ὁμαστικὸν
 ὁμῶς καὶ ἀμελη-
 μέναι, ταῦτα
 τῶν ψυχῶν

καθαρώσεως τιμωρίας καθαρῆσαι μετὰ θανάτου, ὥστε δὲ ἀποκαθίξιναι αὐτοὺς τῶν
 τοῦτοις τιμωριῶν, λυσιτελεῖν αὐταῖς ται τῶν ζώντων πιστῶν ἐπιχαρίας δηλοῦντι ταῖς ἰ-
 σότης θυσίας καὶ εὐχαῖς καὶ ἐλεημοσύναις, κατὰ τὰ τῆς ἐκκλησίας διατάγματα.

Against the
Third Reason.

The Greek Church after the Council of Florence,

No doubt carried home, what She had alwaies profess'd and subscrib'd to. in the Council. *Paludanus*

asks, *How does the Synod prove Souls to be purg'd after Death?* And Answers, first, *From our own Practice;* and after, *From the Testimonies of the Holy Fathers.* And the very *Liturgies* that they formerly had in

Esteem, the *Greeks* now reverence. The publick Prayers they Antiently offer'd, are the same which they now-a-daies pour forth.

Missa S. P.

Joan. Chrysost. Pag. 28.

Ὅτι τὸ πνεῦμα
τὸ ἅγιον, ὅπου
ἀνὰ πνεῦμα
καὶ ἀνὰ
ἀνθρώπων
ἀνὰ πνεῦμα
καὶ ἀνὰ
ἀνθρώπων
ἀνὰ πνεῦμα
καὶ ἀνὰ
ἀνθρώπων

καὶ ἀνὰ πνεῦμα
καὶ ἀνὰ
ἀνθρώπων
ἀνὰ πνεῦμα
καὶ ἀνὰ
ἀνθρώπων

The Priest prays thus in the Mass, which the present *Greeks* now say in *Rome*, for the Dead; O GOD, that the soul of thy departed servant [32] may enjoy Rest, and obtain Pardon; seat it in the place of Light, where no sorrow, nor bemoanings are heard; place it where it may wait on the splendor of thy Countenance.

Gabriel Severus assures us, that as the well-meaning *Greeks* alwaies did, so do they at present pray with intent to free the Detained in a middle State of pain and sorrow. The *Apostles*, says this Greek, and who succeeded them, the *Prelates*, and *Priests*, and the whole Order of *Orthodox Persons*, pray'd like servants with dejected minds; and now pray GOD for the faithful *Ortho-*

δόξων ὁρθόδοξων δαλιῶς καὶ ταπεινῶς ἐπαρακαλέσασιν καὶ παρακαλέσιν τὸν θεὸν ὑπὲρ τῶν κεκοιμημένων ὁρθόδοξων χριστιανῶν, ἵνα τὴν χάριν ἐλευθερίας τῶν βασιλέων, καὶ ἀφένσεως τῶν ἀμαρτιῶν.

dox

dox deceased Christians, that they may be freed from their Torments, and obtain Pardon of their Sins.

I end this Chapter with the misfortune of *Marcus Eugenicus*. For, *what is worse*, said *Georgius Scholarius* in the Council of *Florence*, *What is worse, than that one man, of what Dignity soever he be, should oppose an OEcumenical Synod, which represents the Universal Church of GOD.*

Georg. Sch.
ult. sess. conc.
Florentini.
Τὸ ὃ χεῖρον.
τῷ ἑνὶ ὄντι,
καὶ ὁποῦς
ἀξιώματι
ἢ δέλεον συ-
παραίτησιν.

ὁ ὁδὸς οἰκουμενικῇ ἀντιτάσσεται, ἢ πᾶσι ὅλην τὴν τῷ Θεῷ Ἐκκλησίαν

The *Greek Church* then alwaies held Prayers for the Dead, as part of a Christians duty; and this too, with intent to free those Christians who had sinned, but repented, yet had not perform'd Works of satisfaction, from a Middle State of souls, a *Prison* of confinement, tears, sorrows, sighings, pains, darkness, evils, stripes, chains, and bitter torments. If this be not to pray with design to deliver souls departed out of Purgatory, I know not what it means.

CH A P. IV.

Of the diverse Opinions of the Fathers concerning the State of Men after Death.

AMidst the Variety of Opinions, the *Discourser* singles out Three, which he guessed to be most fit to his present purpose, and which seem to have been among the ancient Fathers, concerning the State of Men after Death, more generally received.

I. That the *Souls* departed do not straightway go to Heaven, but remain in a place of *sequester*, a *plea-*

Bellar. de SS.
Beat. 1. c. 5.

D

fant

fant State, free of trouble and pain, yet earnestly expecting their final Consummation in Glory.

Euseb. Hist.
l. 3. c. 39.

An other Opinion there was of the *Milkenary* Kingdom, That those of the *Faithful*, whose Piety had been most eminent, should reign a thousand years in all delights with *Christ* upon earth.

A Third Opinion, and that too, not without Patrons, was, That all men being rais'd up at the Last Day, should pass through a certain *probatory* Fire, in which every man should be scorched and purified, some more, others less, according as they had lived, better or worser Lives here upon earth.

Page. 47.

The First, says the Discourser, *Pray'd that GOD would comfort them in the bosome of Abraham, with the blessed Company of Holy Angels, and the Vision of our Saviour Christ, till the wished for day of Judgment should come. The Second flattered themselves, That by their Prayers, they might hasten the Felicity of their Friends; and accordingly pray'd for their speedy rising in Christ's Kingdom. The Third sort pray'd that God would have Mercy on their Dead at the last day, and not suffer them to be so much sing'd and burnt in the General Conflagration, at the end of the World. How true these things are, I shall not enquire. The Discourser advances them without proof, and holds them no more than Opinions. This is sufficient for me at present.*

Page. 5.

But the Discourser avers, *that it is from these Opinions, That those of the Roman Communion impose upon the unwary, their pretence of Antiquity for this Doctrine.* Confidence will assert any thing. And I expected a great Warranty for this bold Assertion. And may expect long enough, before I get one; for the *Discourser* is so far from thinking of this, that he has not as yet made

made Choice of which of these Opinions he shall pitch upon to do our business ; and therefore barely asserts, *from these Opinions it is*, but he knows not from which of them it is ; or rather he knows 'tis from none of them, nor upon any other pretence whatsoever, do the *Roman Catholicks* endeavour, to impose upon the *Unwary*. This indeed he warranted sufficiently, wiping off in some manner, the foregoing Aspersions, by taking care to tell the Reader, That he allow'd of what *Natalis Alexander* said, to be the *Belief* in this point of the *Roman Church*. These are *Natalis's* Words ; *The only thing therefore, that is in Controversy between Catholicks and Protestants, is this, whether Faith teaches there is a State of the Dead, in which they shall be expiated by temporary Punishments, and from which they may be freed, or otherwise helped by the Prayers of the Church.*

Disc. p. 10.

Nat. Alexand.
Sec. 4. par. 3.
pag. 352.

Id unum itaq;
Catholicos
inter & Pro-
testantes in
Controversi-
am venit ut-
rum Fides
doceat ali-

quem esse defunctorum statum in quo poenis temporaneis expleantur, à quibus, Ecclesie precibus liberari, vel in ijs sublevari possint.

How far distant this *Belief* and Sense of *Roman-Catholicks* is from the Three mentioned *Opinions*, a short perusal, and slight comparison, will abundantly evidence. For the First, that place of *Sequester*, was free, as the *Discourser* will have it, of all pain and trouble : And the Second, that of the *Millenary Kingdom*, overflow'd with satisfactions ; there is no Sin in either of them, to be pardon'd ; no penalty to be endur'd, which are the Motives, Why *Roman Catholicks* pray, that *God* will be pleas'd to help the *detained* in a *Middle State*, or *Purgatory*. Nor can the last State, viz. that of the *general Conflagration*, enter into this present Controversy, because it has not as yet a Being, it only will be, says the *Discourser* in

Disc. pag. 5.

the

the end of the World. And what is convincing, the *Discourser* acknowledges all this to be true, where he says, *It is evident to any one that shall please to compare these with the Account I shall hereafter give of the present Roman Purgatory, how vastly different they were from what is now propos'd to us as an Article of Faith.*

'Tis very true, That *Roman Catholicks* distinguish between Faith and Opinion, what they now believe in this present Controversy, was alwaies lookt upon, as part of a *Christians* duty. But I cannot see how *Reformers* can allow of any such distinction. Opinion increas'd their pretended Reformation of Religion, into Thirty Nine Articles. But *Roman Catholicks* are the Old Church, with which *Christ* has promis'd, and his Promises are certain, to be present, till the end of the World. She daily repeats what blessed *Pope Stephen* said in the Third Age, in the Voice of Her surviving and chief *Pastors* upon Earth; *Let nothing of Novelty be introduc'd, keep what you have from Tradition.*

CHAP. V.

What it is the Church of Rome means by Praying for the Dead.

Chap. 3.

I Have already given a short, and as I think, satisfactory Account of *this*, in the Decree of the *Council of Florence*, where it is determin'd, That we pray for the Faithful *deceased*, who have not sufficiently satisfy'd, here upon earth, for their Offences for which they now *suffer*, that God would be pleas'd to free them from these Sufferings.

The

Nihil innovetur, nisi quod traditum est.

The Council of *Trent* teaches the very same, *That Concil. Trid.*
the Sacrifice is an Expiation offer'd, not only for the sins, *Sess. 22. cap.*
pains, satisfactions, and other necessities of the Living ; *2. Docet*
but also for the deceased in Christ, not yet fully purg'd, *sancta synodus*
according to the Tradition of the Apostles. *sacramentum i-*
stud verè pro-
pitiatiorum

solum pro fidelium vivorum peccatis, poenis, satisfactionibus, & alijs necessitatibus, sed
& pro defunctis in Christo nondum ad plenum purgatis, ritè juxta Apostolorum Tra-
ditionem, offertur. *esse--quod non*

In the Third Canon of the same Session, the same *Sess. 22. Can.*
 Council thus resolves ; *If any shall say, that the Mass* *3. Si quis*
is not a propitiatory Sacrifice, nor ought to be offered for *dixerit Missa*
the Living and the Dead, for their sins, satisfac- *Sacrificium*
tions, and other necessities, let him be Anathema. *non esse pro-*
pitiatiorum,
neq; pro Vi-
vis & Defun-

ctis, pro peccatis, poenis, satisfactionibus, & alijs necessitatibus, offerri debere ; Ana-
thema sit.

And in the Decree of Purgatory, we find these
 Words ; *Since the Catholick Church, inspir'd by the Ho-* *Sess. 25. De-*
ly Ghost, has from Holy Scriptures, and Ancient Tradi- *cretum de Pur-*
tion of Fathers, taught in Holy Councils, and last of all, *Cum Catho-*
in this OEcumenical Synod, that there is a Purgatory, *lica Ecclesia,*
and that the Souls there detained, are help'd by the *Spiritu sancto*
Suffrages of the Faithful ; especially, by the acceptable *educta, ex sa-*
Sacrifice of the Altar, the holy Synod commands, &c. *cris Litteris,*
& antiqua Pa-
trum Traditi-
one, in sacris
Conciliis, &c.

novissime in hac OEcumenica Synodo docuerit, Purgatorium esse, Animasque ibi deten-
tas, fidelium Suffragiis, potissimum verò acceptabili Altaris Sacrificio juvari, præcipit
sancta Synodus, &c.

Our Article of Belief is thus worded in our pro-
 fession of Faith, couch'd in the *Bulla* of *Pius* the *Apud Conc.*
Fourth ; I firmly hold, that there is a Purgatory ; *Trid. Sess. 25.*
(or *in fine. Con-*
stanter tenso Purgatorium esse, Animasque ibi detentas Fidelium Suffragiis juvari.

middle State;) and that the Souls there retained, are help'd by the Suffrages of the Faithful.

In the Canon of the Mass, the Priest makes this Commemoration of the Dead; *Be mindful O Lord, of thy servants R. and R. who are gone before us, with the sign of Faith, and rest in the sleep of Peace.*

In Can. Miss. Memento etiam famulorum, famularumque tuarum N. & N. qui nos praeceperunt, cum signo Eidei, & dormiant in somno Pacis.

Here are mention'd such Dead as are pray'd for in particular.

Ipsis Domine, & omnibus in Christo quiescentibus locum refrigerij, lucis, & pacis, ut indulgeas deprecamur. Per eundem Christum Dominum nostrum. Amen.

To whom O Lord, and to all that rest in Christ, grant we beseech Thee, a place of refreshment, of light, and of peace: through the same Christ our Lord, Amen.

In Miss. Defunct. Fidelium Deus omnium Conditor & Redemptor, animabus famularumque tuarum remissionem cunctorum tribue peccatorum, ut indulgentiam, quam semper optaverunt, Pii supplicationibus consequantur.

And in the Mass for the Dead, he prays thus; *O God, the Creator and Redeemer of the Faithful; grant to the souls of thy servants, both men and women, remission of all their sins, that by the pious supplications of the faithful for them, they may obtain the Pardon, they have alwaies wished for.*

Tho' the Custom, Intention, and Belief of the Roman Catholick Church, be fully laid down and manifested from these publick Records, as to what She means by praying for souls departed, yet perhaps, the repeating of them in some few Reflections, may not be ungrateful to meaners Capacities.

I. Reflection.

WE pray for all Sinners, though never so great, of whose Salvation we have some Signs and Hopes at their departing hour: For these may be call'd the Faithful deceased. This is what the Council of *Conc. Flor.*
Florence includes in these Words: *If they dyed truly Sess. ult. in*
penitent in the Love of God. They may be called the de- *Definit. Fidei.*
ceased in Christ, as the Council of *Trent* expresses it; *Con. Trid.*
 and the Souls of thy Servants, as the Priest prays for them *Sess. 22. c. 2.*
 in the Mass for the Dead.

Nor ought we to be blamed, for complying with this pious Exercise; though some of the deceased, for whom Prayers are offer'd, should be really in *Heaven*, or in *Hell*; for in doubtful things, the securest is best to be chosen. And Prayers, some wayes or other, still prove beneficial. *S. Austin* illustrates this, after his usual manner, with great sense and approbation: *When Offerings, either of the Altar, or of Alms, are ordered for all the Dead who were Baptized in Christ, if they be made for the very Good; or Saints, they are thanksgivings; if for them, who are not very Bad, or in a middle State, they are Expia-*
tions; if for the very Wicked, or the Damned, although they prove not
advantageous to these unfortunate De-
ceased; yet they become Consolations to the Living.
 They are Witnesses of the performance of their Christian Charity.

S. Aug. Enchir. 110.

Cum ergo Sacrificia, five Altaris, five quarumcunq; Eleemosynarum pro Baptizatis defunctis omnibus offeruntur, pro valde bonis, gratiarum actiones sunt, pro non valde malis, propitiationes sunt; pro valde malis, & si nulla sunt Adjumenta Mortuorum, qualescunq; Vivorum Consolationes sunt.

I I. Reflection.

Conc. Flor. in
Decret.

Con. Trid.
Sess. 22. Can.
3.

WE pray that God would be pleas'd to lessen the *pain*, which the *Faithful* deceased endure in a middle *State*. The Council of *Florence* declares, we pray with intent to free them from their *Sufferings*; that of *Trent* affirms, *The sacrifice is offer'd as an Expiation for their pains*; the *Priest* at Mass in the *Memento*, begs, *That God would grant them a place of Refreshment*.

Proverb.
Spes quæ dis-
fertur affligit
Animam.

What this *Pain* substantially consists in, the Church allowing of a *Middle State*, concludes to be the *suspension* of seeing God; which must needs be grievous, in regard the Object expected, is so earnestly desired. For *Hope* prolong'd, as the wise Man teaches, *torments the Soul*.

How far this *suspension* of seeing God is extended; whether accompanied with grief, or darkness, or anguish, or real fire, &c; when these pains are to end; where undergon, in the dusky aire, where the Devils dwell, or under ground, or elsewhere; are School-Questions, variously agitated by *Divines*, and appertain not to Faith. But we are sure there is some pains to be endur'd, because there is something of sins remain, to be purg'd and pardon'd.

III. Reflection.

THe cause of Pain, is Sin: Sin consists of *Two* Parts: The *Fault* which stains the Soul: and the *Guilt*, which Renders it Liable to punishment.

If

If the Sin be mortal, eternal; if venial, it must be temporal: For all Sin deserves some punishment. Now besides eternal pain, which the *Fault* of all mortal Sin carries along with it, there remains sometimes at least the *Guilt* of some temporal penalty due to the Justice of God, to be paid in this world, or in the next. The Church has pronounced this

Truth, in these Words of the Council of Trent; * *If any one shall say, That the Fault after the Grace of Justification, is so remitted to every penitent Sinner, and the Guilt of eternal Punishment is so blotted out, that there remains no Guilt of temporal pain to be paid for, now, or hereafter in Purgatory, before there*

Conc. Trid. Can. 30. Sess. 6.

Si quis post acceptam Justificationis gratiam, cuilibet peccatori penitenti ita Culpam remitti, & reatum æternæ pœnæ deleri dixerit, ut nullus remaneat reatus pœnæ temporalis exsolvendæ, vel in hoc sæculo, vel in futuro, in Purgatorio, antequam ad regna Cœlorum aditus patere possit, Anathema sit.

be an Entrance granted into the Kingdom of Heaven, let him be Anathema. And GOD has revealed the

same in Holy Scriptures. Is it not true, That the *Fault*, and *Guilt* of eternal Punishment of the first Sin, which we call *Original*, are both expiated, and quite wash'd away in the waters of Baptism?

And yet there remains a *Guilt* of temporal Affliction to be undergone, that of *Death*. We must all die. Again, the *Israelites* grievously offended God

by murmuring. *Moses* interceded for them. And *our Lord* said *I have forgiven it*. And yet God with

the same breath declares, That he has not remitted the *temporal* Punishment, which remains due to His Divine Justice. This they are to pay. Their Fathers are excluded the Land of *Canaan*, and die in the Wilderness. And their Children wander forty Years in the Desert.

This *Guilt* of temporal Penalty, which is oftentimes

F the

the remainder of mortal Sin remitted, retains the name of *Sin*. Thus the Evening, or *Remainder* of the day, is not improperly still call'd *day*. And it is upon this Account, and for lesser, or *venial* Sins; whose *Fault*, whilst the Sinner liv'd upon earth, is not forgiven, or *Guilt* not pardon'd; that we generally pray God to remit to *Souls* departed, their *Sins*; *who have not sufficiently satisfied for their Offences*, says the Council of *Florence*; for *their Sins and Satisfaction*, decrees the Council of *Trent*; for *the Remission of all their Sins*, prays the Priest in the Mass for the Dead.

Con. Flor. in
Decret.

Conc. Trid.
Can. 3. Sels.
22.

IV. Reflection.

I Close the Controversy between *Catholicks* and *Protestants* in this narrow Compass, whether, *We ought to believe that the Dead in Purgatory are help'd by the Prayers of the Living*, as our *Article of Faith* words it: or (which is the same thing, and contains all) whether, *It be part of a Christians Duty to pray*, (as the Priest does at Mass) *that God will remit to Souls departed, their Sins*. The *Discourser* cannot blame me for omitting the word *Pain*, in my Proposition. For if there be any *detained in a middle State*, whose *Sins* are not yet fully purg'd, or if they be *small ones*, and entirely remain; there is without dispute, some Penalty to be undergone for them. This is undeniably true, because all *Sin*, as the *Discourser* acknowledges, *infers an Obligation to Punishment*.

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CHAP.

C H A P. VI.

Why Roman Catholicks believe the Dead are help'd by Prayers.

IF you ask me the *Formal Reason*, Why *Roman Catholicks* believe it to be a part of a *Christians* duty to pray for the Faithful deceased; I answer, Because God has taught us so. *Apostolical Tradition* assures us of it; the *Practise* of the *Universal Church* confirms it; *Holy Scriptures* authorise it.

We do not pretend that *Scriptures* have any where commanded this Doctrine. *If you seek a Precept in the Scriptures*, says *Tertullian*, you cannot find any. Nor is this absolutely necessary, to make it a part of *Christian* duty. It is abundantly sufficient for this Obligation; if first, it be recommended to us by *Revelation* from Heaven; and secondly, propos'd to the Faithful, or practis'd by the *Universal Church* of *CHRIST*. The *Will* of *GOD*, or *Revelation*, is recommended to us in *Holy Scriptures*, or convey'd to us by the *Apostles* and their *Successors*. The *Universal Church* is either taken *diffusively*, as it is spread over the World; or *collectively*, as it is assembled in an *OEcumenical Synod*, which represents the whole Church. All Four conspire together to confirm *Roman Catholicks* in their Belief of Praying for the Dead; and to confound their Opposers. The *Holy Scriptures* recommend it in many places to the Faithful. The *Apostles* taught it. The *Universal Church* practis'd it. And *General Councils* have defin'd it.

Tertull. l. de Coron. Mil. c. 4. Si Legem expositulles Scripturatum, nullam invenies.

As

As for General Councils, I have alledg'd already, Two very plain Ones; that of *Florence*, and that of *Trent*. The Council of *Trent* pretended no *Command* in Scripture for this Doctrine. We read it decreed by the *Tridentine* Fathers, because the Apostles taught it; *according to the Tradition of the Apostles*, declares this OEcumenical Synod, in the 2d. Chap. & 22d. Session; and because it is recommended in the Scriptures, the same Council, in the Decree of Purgatory, determines Prayers for the *Dead*, from the Scriptures.

CHAP. VII.

Of the Universal Church Praying for the Dead.

TO acknowledge Prayers offer'd by the *Universal Church* of *CHRIST*, with intent to expiate the Sins of Souls departed, in a middle State, is to believe this Pious Custome came from the *Divine Apostles*. For, as *S. Austin* observes, *What the whole Church holds, and was not Instituted by Councils, but was alwaies retain'd, is most truly believed to come from Apostolical Tradition.* In finding out then one of these, we learn both of them.

Our Masters shall be the holy *Pen-men* of Primitive Times.

Petrus Venerabilis

Writing against the *Petrobrusian* Hereticks; thus exhorts all *Christians* out of the Book of *Maccabees* to

to pray for the Dead. *The Faithful Jews pray'd for the heinous Offences of their Dead; that, what they had Committed, might totally be forgiven; and the faithful Christians will not pray for their faithful piously departed, that their sins not fully remitted, may by the same G O D be Pardon'd? The Jews pray'd in the time of Anger; and Christians are negligent in the day of Grace? Is not this to pray with intent, as Roman Catholicks do, that God will remit to souls departed, their sins? And what follows will not give you leave to doubt that this pious Devotion was believ'd the duty of Christians in those dayes. *Let him, continues this Venerable Writer, that denies the good Works of the Living to be advantageous to the Dead, who deserve them, know that he makes a Breach in Faith.*

Ep. 2. con. Petrob. Cap. 5. Rogant fideles Judæi pro delictis tam gravibus defunctorum, ut quod fecerant, oblivioni traderetur, & non rogabunt fideles Christiani pro defunctis in spe bona fidelibus eundem Deum, ut eis nondum plenè laxata Peccata remittantur? Rogaverunt hoc illi adhuc in tempore iræ, & non rogabunt hoc isti in tempore gratiæ?

**Ibidem.* Qui bona vivorum Mortuis, qui digni sunt prolesse denegat, ad communis fidei læsionem pertinere cogoscit.

S. Bernard

Calls them, who deny this pious Doctrine, *Hereticks*, and *Hypocrites*. *Is it not, says this Saint, sufficient for them to be Hereticks, unless they be Hypocrites too. They are Hereticks, because they Defraud the Dead of help from the Living, nor do they believe that there remains after Death Purgatory Fire. As Hypocrites, they make a fair shew, and pretending to follow the pure Word of God.*

Super Cantica Ser. 66. pag. 762. Non sufficit hæreticos esse, nisi & hypocritæ sint. Mortuos viventium fraudantes auxilij, non credunt ignem Purgatorium restare post mortem.

G

S. Isidore

S. Isidore of Spain

S. Isid. *Epist.* 1. 1. *de Offic. Eccles.* c. 18. Sacrificium pro Defunctorum fidelium requie offerri, vel pro eis orari, quia per totum hoc Orbem custoditur, credimus quod ab ipsis Apostolis traditum sit. Hoc enim ubiq; Catholica tenet Ecclesia; quæ nisi crederet fidelibus defunctis dimitti peccata, non pro eorum spiritibus vel Eleemosynam faceret, vel Deo sacrificium offerret.

Says, Because sacrifice and prayers are offer'd thorow the whole world for the rest of the Faithful Deceased, we believe this Custom comes from the Apostles themselves. For the Catholick Church every where observes this; Nor would She give Alms, or offer Sacrifice for Souls Departed, unle ss she believ'd the Faithful Deceased, receiv'd pardon of their Sins.

Nothing can be more fully exprest for Rôman Catholics. *First*, Prayers are offer'd for the Faithful deceased. *Secondly*, For their Rest, and Remission of their Sins. *Thirdly*, The Catholick Church thorow the whole world practis'd the same. *Fourthly*, 'Twas believ'd *Apostolical Tradition*. And shall a pretended Reformer start up, without any warrant of a new *Revelation* from Heaven, and banish this Pious Devotion, and contradict the whole Church of God, and teach contrary to what the Blessed Apostles deliver'd.

S. Gregorie the Great,

page 6. Eminent for Learning and Piety, and with whom the whole Church of Christ communicated in Religion, the *Disconrser* of his own accord gives up as one of ours, so would he if he were just, give us all the *Fathers*.

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The Council of Calcedon,

Or the Fourth *General*, which the *Religion by Law* Establish'd reverences, approves of the same *Doctrine*, Recording to Posterity what was laid to *Dioscorus's* Charge, who was condemn'd by the Synod. Amongst others of the Accusations, which were brought against him, we find that he was impeach'd, and said to have dispos'd of a great sum of Money, contrary to the Deceased's desires, who gave it with intent to be pray'd for. *But no body*, says the Acts of this *OEcumenical Synod*, *is ignorant of the business of the Renowned Peristeria of Happy Memory. For She Com-manded in her last Will and Testa-ment, a considerable sum of Mo-ney to be given for her Soul to Mo-nasteries, Hospitals, Alms - Houses, and to the Poor of the Egyptian Province. And yet by the disposal of Dioscorus, things were so Or-der'd, That as much as lay in him, even Incense was not offer'd from the Sacrifice to GOD, in Remembrance of the most Illustrious deceased Peristeria.* The Acts take Notice, *First*, That this Lady gave Money, with intent, that after her Death, the Prayers of the Faith-ful should benefit her Soul. This is our *Article of Faith*, which obliges us *firmly to hold, that the Dead are help'd by the Prayers of the Living.* *Secondly*, This was the Practice of the whole Church, because

Conc. Calc. an. 451. Tom. 4. Conc. Lab. Pag. 401. Act. 3. Τὸ δὲ κατὰ τὸν τῆς λαμπρᾶς μνήμης Περιστερίας πρᾶγμα εὐδεῖς ἐγγόησε. Ἐκείνης δὲ ὑπὲρ τῆς αὐτῆς ψυχῆς ἐν τῷ δι-ατίθεσθαι παρακελευσαμένη πλείστην ποσὸν τεταχυσίαι παραχρᾶσθαι τοῖς Μοναστηρίοις, καὶ μὲν ἀλλὰ καὶ τοῖς ξενε-ῶσι, καὶ πλοχείοις, καὶ ἐπέροσπένησι τῆς Αἰγυπτιακῆς χώρας. ὥστε μὴ δὲ τὴν εὐαδίαν τὴν ἀπὸ τῆς θυσίας τῆς λαμπρᾶς τὴν μνήμην Περιστερίας ἀτε-ρεχθῆναι πρὸς τὸν εἶδός, τὸ ὅσον ἐπ' αὐτῇ.

In Bulla pil-
Pont.

spoken.

spoken of with approbation in an *OEcumenical Council*, and *no body*, say the Acts, was ignorant of it. *Thirdly*, The hinderance of this Devotion was look'd upon as a great *Crime*. 'Twas laid to *Dioscorus's Charge*, *In as much as lay in him, Sacrifice was not offered for the Deceased.*

Theodoretus,

Who liv'd at the same time that this general Council was assembled, gives us another confirmation, not of a private Person, praying in his Oratory for the Soul of his deceased Friend, but of the Emperor *Theodosius*, prostrating himself before the Reliques of *St. John Chrysostom*, and praying for the Souls of his deceased Parents, *Arcadius* and *Eudoxia*. His looks, sayes this Historian, and eyes fix'd on the Tombe of this Holy Man (*St. Chrysostom*) he let tears fall for his Parents, and he beg'd that he (the Saint) would obtain pardon for them, of their faults contracted through ignorance. For long before this, his Parents were dead, and he was left very young, and an Orphan.

Theod. l. 5.
Hitor. c. 36.
Οὗτος ἐπιθε-
ὶς τῇ λέξι καὶ
ἐπὶ τοῖς ὀφθαλ-
μοῖς, καὶ τὸ μέ-
τωπον, ἰκε-
ταίαν ὑπὲρ
τῶν γεγενη-
κότων προσ-
ῆνεσκεν, συζη-
ναι τοῖς ἐξ
ἀγνοίας ἡθικῆς ἂν ἀνβολήσας πάλαιθεν γὰρ ἐπεδρῆκεσαν οἱ τότε γυνῆς κομῆς εἶον
ἐν ὀρφανείᾳ καταλιπόντες.

St. Austin

Is so clear in this *Controversy* for *Roman* Catholicks, that *Calvin* had not confidence enough to deny it. These are the Saints words: *Funeral Poms, attendance of Obsequies, rich constructure of Monuments* are

St. Aug. Serm.
34. de verbis
Apostoli. O-
rationibus S^r. Ecclesie, & Sacrificio salutari, & elemosynis quæ pro illorum spiritibus erogantur, non est dubitandum mortuos adjuvari ut cum eis miseri cordius agatur à Do-
mino, quam eorum peccata meruerunt. Hoc enim à Patribus traditum universa obser-
vat Ecclesia; ut pro eis, qui in corporis & sanguinis Christi communione defuncti sunt, cum ad ipsum sacrificium loco suo commemorantur, Oretur.

some

some Comfort to the Living, and no Relief to the Dead. But it is not at all to be doubted, that the Prayers of the holy Church, the wholesome Sacrifice, and Alms-deeds given for the deceased, are beneficial to the Dead, that God might deal more mildly with them, than their sins have deserv'd. For this which was deliver'd by our fore-Fathers, the Universal Church observes, to pray for those who are departed in the Communion of the Body and Blood of Christ, when they are commemorated in their place at the Sacrifice. Thus S. Austin. And thus Roman Catholicks. We pray for the Faithful deceased; S. Austin prays for the same; for those who are departed in the Communion of the Body and Blood of Christ: We pray with intent, that God may ease their Sufferings, so did S. Austin, That God might deal more meekly with them than their Sins have deserv'd. We look upon this as part of our Christian Duty; so did S. Austin; For this which has been deliver'd by our fore-Fathers, the Universal Church observes.

Nor is this Learned Father contented here. He reckons the opposite Errour, *Heretical. The Arian Hereticks*, says he, *take their Name from Aerius, who being a Priest, was griev'd that he could not get a Bishoprick, and being fallen into the Arian Heresy; he added some of his own peculiar Doctrines, saying, We ought not to pray, nor offer sacrifice for the Dead---*

De Hæres. num 53. de Aerio.

Aeriani ab Aerio quodam sunt nominati, qui cum esset Presbyter doluisse fertur quod Episcopus non potuit ordinari, & in Arianorum hæresim lapsus, propria quoque dogmata addidisse nonnulla, dicens, orare vel offerre pro Mortuis oblationem non oportere — contra ista sentit Ecclesia Catholica.

The Catholick Church teaches the contrary. This Aerius is the first Man we read of, who deny'd Prayers for the Dead. In what sense he deny'd them, S. Austin declares, viz. in the sense opposite, to what the Universal Church observ'd. Now the Universal Church

H

pray'd,

pray'd, as this Holy Father observes, with intent to ease the Deceased in their Sufferings, *That G O D might deal more meekly with them, than their Sins deserv'd.*

S. Hierome

In Proverb. cap. 2. *Mortuo homine in quo nulla erit ultra Spes.* Vindicates himself from Origen's Error, in which some would involve him, writing thus upon this passage of the *Proverbs*; **The Wicked Man dead, all hope is ended; ah Misery!** Origen over-look'd this sentence, who believ'd, that Life would be given, after the last and universal Judgment, to all the Wicked and Sinners. What follows is the Belief of the Church, which S. Hierome stamps with a *Notandum*. But take Notice, sayes he, although there be no Hope of Pardon after Death for the Wicked; yet there are some, who may be absolv'd after Death, from lesser Faults, with which they dyed engag'd, viz. expiated either by Pains, or Prayers of their Friends, or Alms-deeds, or saying of Masses; but these things, for whomsoever they are perform'd, are done before (the Last) Judgment, and that too, for lesser Offences.

Mortem spes veniæ non est sunt tamen qui de levioribus peccatis, cum quibus obligati defuncti sunt, post Mortem absolvi possunt; vel poenis videlicet castigati, vel suorum precibus, & eleemosynis, Missarumque celebrationibus; sed hæc quibuscunque fiunt, & ante judicium, & de levioribus fiunt erratis.

If you ask what anciently were the Devotions for the Dead; you have here *Prayers*, and *Alms-deeds*, and saying of *Masses* prescrib'd; a word, which is so disagreeable to the fondlings of New Religions. If you would know why the Dead are detain'd in a middle State, S. Jerome tells you, because, when they dyed,

died, they were involved in lesser Faults. If you urge on, and say, they do not suffer there; this Father replies, their Faults are *expiated by suffering Pains*.

Had the *Discourser* seen this evident Testimony, sure he would not have triumph'd, that in *S. Jerome* there was no mention of those, *who depart this Life in a state of Charity, to be punish'd in Purgatory, or a middle state of Souls*; sure he would not have vaunted, that if he did not with *Rufinus*, accuse him of being involv'd in the Error of *Origen*; yet *Bellarmin* himself cannot deny him to have been charg'd with an Opinion not very much differing from it, viz. that *All Catholick Christians, shall in the end be saved, after they have been tryed and purifyed in the Fire of the last Judgment*. Rather than he will have a Father without Error, he will be twice injurious to him. When I find any passage of a Father dubious, or hard to be understood, I straightway compare it with clearer and easier, about the same matter, and so gather its meaning. Thus if I should read in *S. Jerome*, that all *Catholicks shall in the end be saved after they are purifyed*, or, that *Christians, if they be overtaken in their sins, shall be saved after Punishment*: I straightway suppose, if these sins be mortal, they have repented of them; and that all *Catholicks*, whom God has order'd to be tryed and purifyed, shall after be saved. Now, these cannot be all *Catholick Christians*, generally speaking, but only those who depart this Life in Charity, which is compatible with lesser, or venial Faults. And these are to be purg'd, not at the day of Judgment, but before this dreadful day. This is not my Opinion, 'tis *S. Jerom's* own interpretation; in the end

Pag. 23. & 24.

of

of the foregoing Testimony ; *but, by whomsoever Pains are undergone, or Prayers offer'd, they are done before Judgment ; and that too for lesser Offences.*

S. Epiphanius

Charges *Aerius* with the same Error, which we have read *S. Austin* imputed to him ; *that he opposed, mentioning the Names of the Dead ; asking to what purpose they did it ? He that is alive, prayeth, or offereth the Sacrifice ; What shall this advantage the Dead ? But if the Dead are indeed profited thereby, then let no man from henceforth trouble himself to live well, only let him oblige his Friends, or give Money to persons to pray for him, that none of the inexpressible sins he hath committed may be required of him.* This is the Case of *Aerius* in the Discourser. Can any Reformer Argue better against the Church of Rome, than this Heretick does against *S. Epiphanius*. *Aerius* asks to what purpose they pray for the Dead, *S. Epiphanius* answers to benefit them.

Disc. p. 53.

Aerius presses forwards, if Prayers profit the Dead, let no man endeavour to live well, only let him give Money to be Pray'd for, That none of those inexpressible Sins he hath Committed, may be required of him.

S. Epiphanius replies, that these Prayers do not extinguish all sort of Faults. They only purify the stains of smaller Offences ; which this Father calls Slips, of the Perfect. But for the most part, says he, they therefore profit us, because when we enjoy'd this World,

World, we wilfully, yet with reluctance fail'd, an evident sign of a more perfect Condition. We do therefore make Commemoration of the Just, and of sinners (of whole Salvation we have some hope.) For sinners we implore Gods Mercy. For the Just, we honour our Saviour Christ. Here are Pray-

S. Epiph. hac 75. pag. 911.
 Ὁρατέα δὲ καὶ ἡ ὑπὲρ αὐτῶν ζήνομα-
 νη ἐν ἡμῖν, εἰ καὶ τὰ ἴσα τῷ αἵματι
 τῶν μὴ ἀποκόπτοι. Ἀλλ' οὐκ ἔστι διὰ
 τὸ πολλὰς ἐν κόσμῳ ἡμῶς ὄντας
 σφαλῆσθαι ἀκρίστως τε καὶ ἐκρίστως
 ἵνα τὸν ἐν τελευτῇ σήμερον σημανθῇ καὶ
 ᾧ δικαίων ποιούμεθα τὴν μνήμην, καὶ
 ὑπὲρ ἀμαρτωλῶν, ὑπὲρ μὲν ἀμαρ-
 τωλῶν ὑπὲρ ἐλέους Θεοῦ δεόμενοι, ὑ-
 πὲρ ᾧ δικαίων, &c.

ers manifestly offer'd for Expiation of Sin, not for notorious Crimes; for these, no expiation can be made in the World to come. They were offer'd for smaller Faults, with which the Sinner laden, departed, and for which he suffers in a middle State, and therefore Gods Mercy was implor'd for him.

Lastly, S. Epiphanius assures us, the Answer he gave; was that of the Church, *unalterable*; and therefore not to be call'd in question by a private Reformer. And I say, pursues this Father, *the Church necessarily performs this (Christian Duty) who receiv'd it, deliver'd to Her from Her Ancestors. But can any one break the Order of his Mother, or Law of his Father?* In *Salomon* 'tis written, *Hear O Son, the Words of thy Father, and do not despise the Law of thy Mother; declaring, That the Father, who is God, His only begotten Son, and the Holy Ghost, have taught us by the written and unwritten Word; and that our Mo-*

Ibidem Num.
 ult. "Ὁ πα-
 τὴρ καὶ ὁ
 Ἅγιος πνεῦμα
 τὸ ἐπιτελεῖ,
 παραδόντες κα-
 τὰ τὴν παρά-
 των. Τίς
 δὲ δύνησται
 δεσμὸν μη-
 τρὸς καταλυ-
 ῶν, ἢ νόμον
 πατρὸς, ὅς ἐστι
 παρὰ τὸ Σο-
 λομῶν; ἢ ἐρη-
 μέτα, &c. καὶ οὕτως

λόγους πατρὸς σου, καὶ μὴ ἀπώσῃ δεσμὸν μητρὸς σου. Δειξάς, ὅτι ἱεραφώς τε καὶ ἀγα-
 φώς ἐδίδακκεν ὁ πατήρ, τρεῖς ἐσσι θεοί, ὁ μονογενὴς, καὶ τὸ ἅγιον πνεῦμα: ἡ δὲ μή-
 τηρ ἡμεῶν ἡ Ἐκκλησία εἶχε δεσμὸν ἐν αὐτῇ κείμενον, ἀλλ' οὐκ ἐκ δυνάμεως καταλυ-
 θῆναι. Τεταγμένον πῶτα τὴν ἐν τῇ Ἐκκλησίᾳ δεσμὸν καὶ καλῶς ἔχοντων, καὶ πάν-
 των θαυμασίων γινόμενον ἐληφείτω πάλιν καὶ ὑμεῖς ὁ πᾶς ὅς.

ther the Church, has some Laws in her own Hand, which neither can be dissolv'd nor broken. From these Laws establish'd in the Church, which are laudable ones, and full of administration, this Impostor is convinc'd. Language, which I heartily wish the Pretended Reformers would learn to speak !

S. Chrysostom.

Is very copious in his exhorting Christians to pray for the Dead. I'll content my self with one single

Hom. 3. in Ep. passage, but so plain a one, that none but a Roman Catholic could have spoken it. Not in vain, sayes he, is it Enacted by the Apostles, that in the dreadful Mysteries Commemoration be made of the Dead. They (the Apostles) knew very well, how much profit, from hence, and benefit accreus to their Souls. For when all people stand (at their Devotions before the Altar) with lifted up Hands, and the Quire of Priests, and the dreadful Sacrifice, exciting Veneration, how shall we fail to appease GOD, in praying for them? And this truly is to be understood of those who departed in the Faith.

Hom. 3. in Ep. Phillipp. Edit. Etionæ P. 20. Οὐκ εἰκὴ ταῦτα ἐν ὁμοθυμαδὸν ὑπο τῶν Ἀποστόλων ἐπὶ τῶν θρῆκῶν μυστηρίων μνήμην ἔνεσαι ἢ ἀπαιτῶν τῶν ἁγίων. Ἰσαὶς γὰρ αὐτοῖς πόλις κἀρθὺ γινόμενον, πολλὰν τὴν εὐχαρίαν. Ὁταν γὰρ ἐσθλη λαὸς ὁλόκληρος χεῖρας ἀνατείνοις, πλήρωμα ἱερᾶ πικρῆς, ἢ προκενταὶ ἡ θρῆκὴ δύσασα, πῶς ἢ δυσωπώσμεν ὑπὲρ τῆς τὸν θεὸν παρακαλοῦντες; ἀλλὰ τὸ μὲν περὶ τῆς ἐκείνης παρελθόντος.

S. Chrysostom says the Dead are help'd by the Prayers of the Living, much profit from hence accreus to them : And the Reformers deny it. St. Chrysostom says the Pain hereby, which the Dead suffer, is alleviated,

ated, how shall we fail to appease God in praying for them? And is not his Anger attended with Punishment? And the Reformers hold it a *fond Invention*. S. Chrysostom says, this pious Custom receiv'd its authority from Apostolical Tradition, *not in vain Enacted by the Apostles*: and the Reformers contradict it. S. Chrysostom admonishes us, that these Prayers only belong to them who die with hopes of Salvation, *They are said for those who departed in the Faith*: And the Reformers explicate him corruptedly of the *Damned*. O wonderful Piety of Reformers! Rather than they should not be cruel to their Dead, they labour to pervert the Writings of the *Fathers*: Yet I cease to be surpriz'd, why they exclude the *Dead* from their Prayers, when I consider how they banish *Christ* from their *Altar*, and abolish the dreadful *Sacrifice*.

Disc. pag. 65.

Eusebius Casariensis

Speaks of the earnest desire, which *Constantine* the Great had, to be pray'd for after Death, who took care, that his Corps should be intomb'd near the shrines of the Blessed Apostles, whether all pious People resorted to perform the Devotions for the Dead, to G O D and his Saints. *He chose*, says *Eusebius*, *this place of Reposal with an incredible Cheerfulness of Faith, foreseeing that he should share after Death in their Prayers, which were said in honour of the Apo-*

Lib. 4. de vita
Const. c. 60.
Προνοῶν ὅτι τὸ
βαλλέσθαι τῆς
σεως προσκυμᾶ
κατακλῆσαι ὡς
ὅτι ἔμελλεν
μετὰ αὐτοῦ

ταυτην εὐχόμενος τῷ θεῷ καὶ τοῖς ἀποστόλοις ἐπὶ τῇ αὐτῇ τῇ ἀποστάσει συντελεῖσθαι αὐτῷ πιστεύων.—
ἡρώδης τε καὶ οὐνοφώρην τὴν τῇ δὲ μνημὴν εἶδαι αὐτῷ πιστεύων.—

files, — believing that their Remembrance would exceedingly profit his Soul; nor was he frustrated of his expectation. An innumerable Multitude of People with the Priests of God, not without Lamentation, and with many tears, offer'd Prayers to God for the Soul of the Emperor. These Prayers were offer'd

Ibidem Cap. 71. Λαός δὲ πανταπλοῦς σὺν τοῖς πρὸ θεῷ ἱερωμένοις, ἔκλυτον ἐκείνους, σὺν κλαυθρῷ δὲ πολλῷ, τὰς εὐχὰς ὑπὲρ τῆς βασιλείας αὐτοῦ ἀπιδέσσαν πρὸ θεοῦ.

with intent to relieve the Emperor's Soul; *Constantine* believ'd, that the Intercession of the Apostles to God for him, would profit his departed Soul exceedingly. And this must be to free him from the confinement of a middle state. It could not be that of the Damned in Hell, *Eusebius* had never such an impious thought of *Constantine*. It could not be that of Heaven; the blessed Apostles there, were to interceed for him. It must then be that of Purgatory, wherein, if detain'd, the Emperor believ'd that the prayers of the Faithful would relieve him.

There is no reason in the world to understand this *Third State* after death, of the Discourfers place of *Sequester* which was fill'd with quietness, nor of the *Millenary Kingdom*, which abounded with delights. *Eusebius* was never accus'd of these errors, nor ought he to be taxed with these *Opinions*. And what removes all doubt, is that he speaks of the *Third State* above mentioned, not as an *Opinion*, but delivers it as the custom of the *universal Church*. This is verified by the devotions of the people of the whole Empire, who pray'd to God for the Soul of the departed Emperor. Nor could it be less than the *Sentiment* of the first *Universal Council*, because it was that of *Constantine*, and *Eusebius*, who both sate in this Synod among the *Nicean Fathers*, of whom *Constantine* receiv'd most of his instructions.

Arnobius

Arnobius

Tells us, how Christians labouring under Persecution, were not permitted the reasonable Exercise of their Religion; which made them thus to complain;

Why should our Chappels be so outrageously thrown down, in which Prayers were offer'd to our sovereign God, peace and pardon was implor'd for all, for Magistrates, Armies, Kings, Friends, and Foes, whether alive or dead? This is exactly what the Council of

Trent has defin'd; Prayers offer'd for the living and the dead, for their sins, pains and satisfactions. Did³ not Christians anciently pray for one another, that they might be absolv'd from their sins and satisfactions? And why must not the Dead share in these Prayers? Arnobius affirms, they pray'd for all, whether alive or dead? Why do you divide them? And these dead were in pain or inquietude, because they pray'd for peace. They were in sin, because pardon was implor'd for them. If this be not to pray for Souls in Purgatory, the Discourser has forg'd a new one of his one.

Lib. 4. Adv. Gent. Pag ult. Cur immaniter Conventicula dirui (meruerunt) in quibus summus oratur Deus, pax cunctis & venia postulatur, Magistratibus, Exercitibus, Regibus, Familiaribus, Inimicis, adhuc vitam degentibus, & resolutis Corporum vinctione.

Sels. 22. Can.

Tertullian

De Monogamia. Pro anima ejus orret, & refrigerium interrim adpostulet ei. & in

Exhorts Widows to be mindful in their Devotions of the *souls* of their deceased Husbands, after this manner, *Let her pray for his soul, and beg now for him, ease or refreshment, and his company in the first Resurrection, and let her see sacrifice be offer'd yearly for him, on the day of his departure.*

primâ Resurrectione consortium, & offerat annuis diebus dormitionis ejus.

Here are Prayers offer'd with intent to free the dead from *pain* and anguish. We pray, for what is wanting. Now *Tertullian* exhorts Widows to pray for *ease* for their Husbands; therefore they wanted *ease*, and so were in *pain*. He exhorted them to pray for *refreshment*; they wanted then *refreshment*, and so were in *anguish*.

Disc. pag. 47.
Tertull. Refrigerium interrim adpostulet ei.
Disc. pag. 4.

This *ease* or *refreshment* was not beg'd for them in the *Millenary Kingdom*, of which the *Discourser* would understand the *first Resurrection*. For *Tertullian* exhorts them to beg *this refreshment now for the Dead, before the first Resurrection*. Nor can this be expounded of the *Discourser's* place of *sequester*. Here, neither *Ease* nor *Refreshment* was wanting! And of this, *Tertullian* speaks no where.

And this Exhortation of praying for the Dead, was grounded on the then Universal Practice of the Church. Had it been otherwise, the Writers of those times, would have reply'd, 'twas a Novelty which *Tertullian* brought into the Church, and so have silenc'd him.

him. Thus they oppos'd with all their might, the Error of *Montanus*, towards which, I know *Tertullian* was at this time much inclin'd. But what has the rigid Error of the *Montanists*, which allow'd of no Repentance in this life for the relaps'd into grievous and notorious sins, to do with this pious custom which extends devotion even after death, to *Souls* departed? And what is considerable, those Books which *Tertullian* wrote, when he could not be censur'd of the suspicion of being a *Montanist*, deliver the same doctrine. Thus he says, in his Book, *de Corona Militis*, and third Chapter, that we offer sacrifices for the dead, and keep the anniversary of their Birth. Oblations and Anniversaries ought not to be confounded; Oblations are for the Faithful not yet fully purg'd, Anniversaries in honor of the Saints. 'Tis *S. Gregory*

Oblationes
pro defunctis,
pro natalitijs
annua die facimus.

Nazianzen's Explication: Some, says he, we perform, and some we give. We perform Anniversary Honors, we give Commemorations, (or Oblations, when Commemoration of the dead is made).

S. Greg. Nazian. Orat. in laud. Casarii.
Alia quidem persolvimus, alia vero dabimus, anniversarios Honores, & Commemorationes offerentes.

With what intent these Oblations were made, *Tertullian* teaches us elsewhere, for lesser Faults, for which the dead are imprison'd, he (GOD) will cast thee into the infernal Goal, whence thou shalt not go forth, until the smallest Fault be expiated in the delay of Resurrection. And finally, *Tertullian* affirms this middle state, or prison, where smaller Faults are to be expiated, before the detained go to Heaven, into the delay of Resurrection, to be part of what the Church believ'd, in these Words, If you ask a Command for this in Scripture, there

Tertull. de Anima c. 35.

Me te in Carcerem mandet infernum, unde non dimitteris, nisi modico quoque delicto, mora Resurrectionis, expens.

*Lib de Coron. there is none to be found. Tradition (from the Apo-
Mil. c. 4. stles) has increas'd this into a Precept; Custom confirms
Traditio tibi it, Faith observes it.
pretendetur
auctrix, con-
suetudo confirmatrix, fides observator.*

Dionysius Areopagita

Makes mention of Three States of Men after death.

The First are the Wicked, who die miserably, and go straightway to Hell, and for whom the Priest never prays at the Altar: For the Wicked deceased, he never prays.

De Hierar.
Eccles. tom. 1.
c. 7. Edit. Pa-
ris, 1644.
Pag 352. &
357. Διδ
τις ἀνέμοις ἔχ' ἐπύχεται τὰ κακοκείμενοις.

The Second State is of the Just, who go straightway to Heaven, and of these he recounts two degrees. Some liv'd a divine Life upon earth, others not so fervent in Charity, a holy Life: both after death enjoy the sight of God. The Prelate prays for neither. They want not his Prayers. For both of them he gives Thanks to God, who leads here a divine, says S. Denis, and most holy Life, as much as 'tis possible for man to imitate God, shall in the next World enjoy divine and happy Rest. And whose Life is infe-

Ib. pag. 352.
Οἷον, εἰ θεο-
ειδῇ τις ἐχρ-
εῖν δαδὲ, καὶ
Γερωνιαν-
ζων, ὡς ἀν-
δρὶ τὸ θεομι-
μιτῶν ἐφικτὸν εἰδῆαις ἔσαι καὶ τὸν αἰῶνα τὸν μέλλοντα ἡ μακαρίας λήξουσιν. Εἰδὲ τῆς
κατ' ἄχρον θείου ὁριμένην, Γερὰν ἄμω, ὁμοειδῆς καὶ ἕτ' ἀπολήσεται τὰς Γερὰς
ἀμοιβὰς. Ὅτι τὰυτῆς τῆς θείας δικαιοσύνης ὁ Γερὰρχος ἐκαρτερίσας, εὐχὴν Γερὰν
ποιεῖται.

riour to this divine one, yet likewise holy, he will receive equal recompence for his Merits. The blessed Prelate giving Thanks for this divine Justice, goes on with the holy Sacrifice. Thus the Roman Catholick Church holds prayers offer'd with reference to the Saints, a Thanksgiving to GOD.

Besides these Two States, we find mention of a Third. This cannot be *Hell*; the place admits of Mercy. It cannot be *Heaven*, the detained are not yet fully purg'd from sin, or lesser Faults. And it is for the remission of these, that the Prelate prays. The Prayer of the Holy Prelate implores the Divine Goodness to pardon the deceased of all his sins committed by humane frailty, and to transfer him into the light and region of the Living; and to seat him in the Bosom of Abraham, Isaac, and Jacob, in a place, where there is no more any pain, sorrow, or sighing.

Ib. Parag. 3.
Ἡ μὲν οὖν
ἐυχὴ τῆς δε-
αρχικῆς ἀγα-
θότητος δι-
ταί, πάντα
μὲν ἀφεΐται
τὰ δὲ λανθάνον-
τα ἀδένει-
αν ἡμαρτημέ-

να τῶν κεκοιμημένων, κατατάξαι δὲ αὐτὸν ἐν φωτὶ καὶ κέρα ζώντων εἰς κόλπον Ἀβρα-
άμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, ἐν τόπῳ, ὃ ἀπὸ δεξιῶν ἐδύνη καὶ λύπη, καὶ στεναγμοῦ.

S. Maximus in his exposition of this passage, calls these Faults of human frailty, *little Sins*; and these are those *venial* Offences, which accompanied the dead to Purgatory, there to be expiated, before the detained change sorrow, grief, or weeping, into joy, and eternal felicity; and of which the Church of ROME begs pardon in her Prayers for Souls departed.

S. Max. in Di-
onyf. Τα-
μὰ τῶν ἀ-
μαρτημάτων.

And lest succeeding Ages should be forgetful of the dead, or oppose this pious Devotion of the Faithful for them, S. Denis guided with a Prophetick Spirit, left in few words, Three strong Motives, which are of themselves proper to remind the Forgetful of this

L

duty,

duty, and able to convince any unbyas'd Understanding of it.

First, he says, That this Doctrine is divinely reveal'd.

Secondly, That it is grateful to Heaven.

Thirdly, That these Prayers will prove effectual to relieve the Dead.

Ib. Pag. 357. Οὐκοῦν ὁ Θεὸς Ἰε-
ραρχὴς ἐξ-ἑαυτῆς τὰ δεικνύς ἐπιτρε-
μένα, καὶ φίλα Θεῷ, καὶ πάντως ὁφει-
σόμενα.

The holy Bishop, concludes this ancient FATHER, asks, *what is divinely promis'd, what is acceptable to God, and what will certainly*

be granted? And after this, can any one pretend to be exempted from praying with intent to help Souls departed in a middle state of *pain, sorrow, and sighing*; or of Purgatory, where lesser Faults are expiated.

This is the sense the *Greeks* gave of *Dionysius Areopagite*, and they understood his Language. *You have*, says *Michael Glyca*, chiefly *Dionysius the Great*, banishing the Opinion (of no middle State); and openly teaching, *what sins may, and what may not be pardon'd. For discoursing of those who died in Sin, he adds this, if they be small, they receive help from Good Works, which are done for them, if they be notorious Faults,*

Mich. in Ep. ad Nilum Mon. Ἐχέ-
ω πρὸς τὰ ἄλλα αὐτῶν τὸν μέγαν
Διονύσιον ἐκ μέσης τῆς ὑπόρου αὐ-
τῆς περὶ τὸν, καὶ πᾶσι μὲν τῶν πλη-
μελειῶν ἀριστεύει, πᾶσι δὲ ἐν ὁ-
ρίῳ, σαφὲς τε διδάσκοντα. Περὶ
ῥητῶν γὰρ ἐν ἀμαρτίαις τὸν βίον ὁπο-
λιόντων διέξιν, καὶ τὰς ὁφεί-
μην πᾶσι πρόσθεν, ἔχουσιν ὁφέ-
λειαν διὰ τὰς γενομένας εὐποίας, καὶ
δὲ χαλεπὰ εἰσιν, ἀπέκλεισεν ὁ Θεός
κατ' αὐτῶν.

GOD has concluded against them. And Gabriel Severus a Greek Schismatick, writing against the Latins, about the being of real Fire in Purgatory, which is no matter of Faith, declares the Greeks agree with the Latins: In as much as we (the Greeks) likewise affirm, That the Souls of those who piously departed,

are

are help'd in those places, in which they are kept, and set free by Alms-deeds, and Prayers, which are offer'd for them, as Dionysius Areopagite says.

Gab. Tract.
de Purgat.
adu. Lat.

Καὶ συμφωνοῦ-
μεν μὲν ὅτι καὶ
ἡμεῖς ὁμολο-

γούμεν, ὅτι αἱ ψυχὰς τῶν εὐσεβῶς κακοιμημένων λαμβάνουσιν αἱ φιλανθρωπικαὶ καὶ ἀγαστικαὶ εἰς τοῦ τόπου ἐκείνου ὁδοὶ ἐνδοξάζονται διὰ τὰς ὑπὲρ αὐτῶν γινόμενας ἐλεημοσύνας καὶ προσευχάς, καθὼς λέγει καὶ ὁ Ἀρεοπαγίτης Διονύσιος.

The Discourser apprehended very much the pressing of this ancient Father's Authority, and therefore would have us doubt of his Works, and calls him, *the pretended Dionysius*. But the two *Greeks* above-mentioned call him the true *Areopagite*; so does *S. Gregory the Great*; so does the sixth *OEcumenical Council*. *Juvenalis* Bishop of *Jerusalem*, who Liv'd at the Time of the fourth *OEcumenical Synod*, affirms the same. *S. Gregory Nazianzen* makes use of this Authority. *Dionysius Alexandrinus* Commented upon him in the Third Age, as *S. Maximus* assures us. And the *Monotholite* Hereticks citing his Authority, 'twas explicated by the Fathers of the Church, as that of *Dionysius*. And I think these grave and weighty Authorities will easily sink down the light Pretension of a *Discourser*.

S. Greg. bom. 34-Evang. Conc. 6. Gen. Alt. 5. Relatio est aliud Testimonium è Codicillo S. Dionysij Episcopi, Atheniensis & Martyris. Apud Niceph. l. 15. c. 14. *S. Greg. Naz. orat. 42. in Palcha.*

CHAP. VIII.

Of Scriptures recommending Prayers for the
D E A D.

HOly Scriptures have in many places recommended this pious Office to the Faithful. I'll content my self with three or four Instances. The *First* shall be, what we read in the Second Book, and Twelfth Chapter of

The Maccabees :

And the day following, Judas came with his Company, to take away the bodies of them that were overthrown; and with their Kins-men to lay them in the Sepulchres of their Fathers. And they found under the Coats of the slain, some of the Donaries of the Idols that were in Jamnia, from which the Law forbideth the Jews: therefore it was made plain to all, that for that cause they were slain. All therefore Blessed the just Judgment of our Lord; who had made manifest the hidden things. And turn'd to Prayers, they beg'd of him, that the Sin committed, might be perfectly blotted out.

Then Judas exhorted the People to keep themselves from the like Sin, made a Collection among them of a considerable sum of Money, and sent it to Jerusalem, to offer Sacrifice for the Sin, well,
and

and religiously thinking of the Resurrection. For unless he hop'd that they, that were fallen, should rise again, it would seem superfluous and vain to pray for the Dead. After considering, that there is an excellent Reward laid up for those, that die piously, which was a Holy, and Godly Thought; he therefore made an Expiation for the Dead, that they might be Absolv'd from their Sin.

Edit. Sixti.
 His ἱκετικὴν
 ἐπρώτου
 ἀζηώσαντες τὸ
 κλονεῖς ἀμαρ-
 τήμα τελείῃ
 ἔσχατον
 ναί—τροσε-
 γαμῖν πρὶ
 ἀμαρτίας: θυ-
 σταν—εἰ γὰρ μὴ
 τῶν προπιμ-

ἡρώτας ἀναστῆναι προσεδόκα, περιὸν ἂν ἦν ἢ ληρώδες ὑπὲρ νεκρῶν προσεῦχεσθαι. Εἴτα ἐμβλέπων τοῖς μετ' αὐτοῦ καὶ ἐκείνοις καλλιστὸν ἀποκαίμενον χαριστήριον, ὅσα ἢ εὐσεβὲς ἢ ἐπίνοια. Ὅθεν περὶ τῶν τεθνηκότων τὸν ἐξίλασμον ἐποίησεν τῆς ἀμαρτίας ἀπολύσιναι.

This is so plain and easy, that I cannot imagine, how any one, except he wilfully will mistake, should understand it otherwise, than in the Roman Catholick Affirmation.

The Sin, questionless, that they committed, (whom G O D permitted to be cut off by the Enemy) was mortal. The Law forbade to covet, or take any thing appertaining to Idols. They were commanded to destroy it; and therefore because this People had taken the Donaries of Idols, they were slain, says the Text.

Deut. 7. Josh. 7.

Judas and his Company, hop'd that their fellow-Souldiers repented, before they died, of their grievous Sin. There was sufficient Ground for this: They fought in defence of their Country, and their Religion. For these, they bravely Ventur'd their Lives. As therefore the Justice of G O D punished their Crime, by permitting them to be kill'd; might not their surviving Associates hope the Divine Goodness would recompence the venturing of their Lives for G O D's Honour and Glory, by Repentance, before

M Death

Death surpriz'd them? *His Mercy exceeds all other of the Divine Attributes.* At least, this makes the case dubious: And in ambiguous things, a favourable Interpretation is approv'd of; *For who knows the sense of the Lord, or who was His Counsellor?* If this be not satisfactory, what follows will convince you; for it is certain, That Judas order'd Prayers to be offer'd for the slain, because he hop'd they repented of their Sin: *Considering, says the Text, That there is an excellent Reward, laid up for those that die godly, he therefore made an expiation for the Dead.* Is not a godly Death, a mark of Repentance?

These Prayers, order'd by Judas, were offer'd as an *Atonement* for the Sin of the deceased: That this was his design, is apparent. No body can dispute the being of a *Sacrifice* among the Jews, which was offer'd for Sin. The Law of Moses in *Numbers* and *Deuteronomy*, frequently makes mention of such a one: And all the Tribes forthwith after the Battle, agreeing in a general Collection of a sum of Money, to be sent upon this Account to Jerusalem, demonstrate, that this *Sin-Offering* was extended to, and allow'd of for the Dead. Two Motives excited Judas hereunto. *First*, the Resurrection to Life; *For unless he hop'd that they that were fallen, should rise again, it would seem superfluous and vain to pray for the Dead.* And *Secondly*, the Pardon of Sin; after considering, continues the Text, *That there is an excellent Reward laid up for those that die godly; he therefore made an Expiation for the Dead, that they might be absolv'd from their Sin.*

By Sin, for which Prayers were offered, is meant the remainder of mortal Sin, the Guilt which incurs an Obligation to some temporal Penalty; this is evident:

went: Judas hop'd that the *Slain* died godlily, or repented: but he could not be of this perswasion, unless he likewise believ'd, that the *Fault* of their notorious Crime, was pardon'd; *For Repentance*, carries along with it *Forgiveness*. *Whensoever you shall invoke my Name*, saith the LORD, *I will hear you*. Now besides the *Guilt* of eternal Damnation which follows the *Fault* of grievous Offences, as the shadow does the body, both standing, or perishing together, there can nothing remain, to which the Title of *Sin* may be given, but the *Guilt* which infers an *Obligation* to temporal Punishment. 'Tis then this *Guilt* which is here call'd *Sin*, for which Judas, (after the hope of Pardon and Repentance of the *Fault*, as the Text affirms; *Considering, That there is an excellent Reward laid up for those that die godlily*, who repent of their Sins, and are pardon'd) therefore made an *Expiation* for the Dead, that they might be absolv'd from their *Sin*. This is further confirm'd, in these other Words of the Text; *And turning to Prayers, they beg'd of God, That the Sin Committed, might be perfectly blotted out*: The *Sin* then, was before blotted out, the *Fault* pardon'd, but not perfectly blotted out; the *Guilt*, which deserv'd some temporal Penalty, remain'd to be expiated: For had they deem'd it had been before perfectly blotted out, they would not have beg'd of God, a perfect Forgiveness: This had been already Granted. There was then, some Penalty that remain'd, of which they beg'd forgiveness. But the Pain of *Sin*, is, ordinarily speaking, only compleatly satisfied with pain. Nor can any one hope to be perfectly pardon'd of *Sin*, according to the rate of God's ordinary Providence, without entire satisfaction; which if not paid now, must hereafter be compensated.

This

Exposit. pag:
17. Sect. 8.

This is exactly what Mr. *de Meaux* Writes of the Roman Catholick Belief in this point, in his excellent *Exposition of the Doctrine of the Church*, which all Christendom approves of: *Those who depart this Life*, says this Venerable Prelate, *in Grace and Charity, but nevertheless, indebted to the Divine Justice some Pains which it reserv'd, are to suffer them in the other Life. This is what Oblig'd all the Primitive Christians to offer up Prayers, Alms-deeds, and Sacrifices, for the Faithful, who departed in Peace, and Communion of the Church, with a certain Faith, that they might be assisted by these means.* This is what the Council of *Trent* proposes to us to believe, touching *Souls* departed in *Purgatory*, without determining in what their *Pains* consist, or many other such like things, concerning which, this Holy Council demands great Moderation, blaming those who divulge what is uncertain, or suspected.

Sect. 25. de
Purg.

And to finish; This passage of Holy Scripture, but of the *Second Book of Maccabees*, is so strong and convictive in behalf of praying for the *Dead*, that our *Adversaries* can have nothing at all to say for themselves, but with a strange Boldness, to deny these *Books* to be part of the *Bible*: Yet the old Editions of Scripture in English, which were printed near the Beginning of the *Pretended Reformation*, give them, without distinction, their proper place in the *Bible*. What private Revelation the *Reformers* have had since, to displace them, and cast them out; they never told us. The *Discourser* indeed, gives us this Reason for it, that they were never receiv'd by the *Jews as Canonical*,

That we may well understand the Meaning of this *Objection*, it will not be amiss to speak here, of Two

Canons

Canons of a *Bible*; which the *Jews* used. The First *Canon* of the *Bible* was compos'd by *Esdra*s: This is generally allow'd of. The Second *Collection* was more ample, and encreas'd by the superaddition of many *Books* to the former. This was more rarely spoken of in ancient Times, because less common. 'Twas compil'd sometime before our Saviours coming, with the addition of those *Books* which were Written after the Collection of the First *Canon*. *Joseph* the *Jew*, assures us of such an addition made, where he cites the *Text* of Ecclesiastick, as part of their Scripture, which Book is not found in the Collection of the First *Canon* of the *Jews*, and was written near *Two Hundred Years* after it. This suppos'd, I am of the *Discourfers* mind, that the *Books* of *Maccabees*, were not by the *Jews* acknowledg'd as part of the First *Collection* of Canonical Scripture: they were written near *Three Hundred Years* after the First *Collection* made by *Esdra*s. But can the *Discourfer* prove to me, that these *Books* were not by the *Jews* receiv'd as part of the Second *Collection* of Canonical Scripture?

Lib. 2. Cont.
Appion.

If the *Discourfer* (notwithstanding this reasonable Distinction) remains unsatisfied, and still scruples their Authenticness, and continues to say, that the *Jews* did not receive them as Canonical; I'll humour him in this, and grant him what he asks. But are we *Jews*? If the *Jews* did not, the *Church of Christ*, receiv'd them as Canonical Scripture.

S. Jerome 'tis true, says, that the *Church* did not look upon them, as part of that Canonical Scripture, which was contain'd in the First *Canon* of the *Jews*, and which was universally receiv'd from the beginning by all Christians: So did *S. Gregory the Great*.

In Præf. Sa-
lom.

Lib. Moral.
19. c. 13.

N

Neither

Neither of them deny the *Maccabees* to be part of that entire *Canon* of Scripture, which the *Church* of *Christ* approv'd of, and read in their dayes.

Canon 47.
Sunt autem Canonicae
Scripturae Maccabaeorum
Libri duo.

In this entire *Canon* of Scripture, the Third *Council* of *Carthage*, which all well-meaning Christians alwayes look'd upon as Orthodox, number'd the *Maccabees*: So did *Innocent* the First, Head of the Universal Church of *Christ* upon Earth, in his Letter to *Exuperius*, Bishop of

S. Ang. l. 18. de Civit.
Dei. c. 37. Maccabaeorum
Libros, non Judaei,
sed Ecclesia pro Canonici
s habet.

Tholuse. S. *Austin* in exprefs Words says, That the Jews do not receive the Books of *Maccabees* as Canonical, but the Church does. And in the Second Age, the *Valentinian* Hereticks asserted, That the *Bible* no where patroniz'd it to be lawful to venture their

Lives for *GOD ALMIGHTY*'s sake: And *Origen* instanc'd that Famous Example of the Mother and seven Sons, who died upon this Account, out of the *Second* of *Maccabees*, as part of Holy Scripture, and confuted them. Reasons, without exception, that if the Jews did not, Christians number'd these Books with the rest of Canonical Scripture.

In S. Matthew

Chap. 12. v.
32.

We read an other Confirmation of this Truth, where *Christ* himself says, That the Sin against the Holy Ghost shall not be forgiven, neither in this World, nor in that to come. I cannot chuse here but take Notice, how wittily the *Discourser* Reasons upon the World to come. He will have the World to come, to be in this present World, and not to be, till this World

World end. Thus he delivers himself; *They* (Catholicks) suppose, *That the World to come, must signify the time between every mans Death, and the General Resurrection. The World to come, cannot be, till this World end* (i. e.) *till the time be, That Purgatory shall be no more, which now is in this Present World.* I expected the acuteness of so sharp a Wit, could have distinguished between *Life*, and *Death*; this *World*, and the *next*; especially, when Scripture had done it before him. We therefore, following the distinction which Scripture gives, understand by *this World*, this present *Life*, which all Mankind, more, or less enjoys; and by *that to come*, the State of Man after Death, a middle State, where some *Sin* is to be expiated.

'Tis certain that by this passage, *neither in this World, nor in that to come*, is meant, that the *Sin* against the *Holy Ghost*, in which Man dies, is never to be forgiven: For if it were ever to be forgiven, certainly it would be pardon'd in this World or that to come; for no other place can be assign'd, where Pardon is to be expected: And thus *S. Mark* S. M. c. 3. interprets the Phrase, *He hath not Forgiveness for ever, and shall be guilty of an eternal Sin.* v. 29.

From hence *Roman Catholicks* infer, That there are some *Sins* not *eternal*, to be pardon'd in the *next World*; and if to be pardon'd, without dispute in a *middle state* of Souls, for whose delivery, Prayers are offer'd by the Faithful living. Our Reason is, because Scripture assigns *this World*, and *that to come*, as the only two places, where *Sin* may be pardon'd, saying, *That the Sin against the Holy Ghost shall in neither of them, or never be pardon'd.* *Let those, sayes S. Bernard, who deny Purgatory, ask*

S. Bern. super Cantica Serm. 66. Querant ergo ab eo, qui dixit quoddam peccatum esse, quod neque in hoc sæculo, neque in futuro remitteretur; Cur hoc dixerit, si nulla manet in futuro remissio purgatione peccatis?

Lib. 1. de off. Eccles. c. 18. Nam & cum Dominus dicit, qui peccaverit in Spiritum sanctum non remitteretur ei, neq; in hoc sæculo, neq; in futuro, demonstrat quibusdam illic dimittenda peccata, & quodam purgatorio igne purganda.

S. Aug. Civit. Dei, l. 2. c.

24. De De-

fundis quibusdam vel ipsius Ecclesie, vel quorundam piorum exau-

ditur Oratione; — neq;

enim de quibusdam veraciter diceretur, quod non eis remittatur, neque in hoc sæculo, neque in futuro, nisi essent, quibus, etsi non in isto, tamen remitteretur in futuro.

S. Isidore of Spain is more express; For when our Lord says, whosoever shall sin against the Holy Ghost, it shall not be forgiven him, neither in this World, nor in that to come; he demonstrates, that Sin is forgiven to some there, and expiated in a certain Purgatory Fire.

And to the same Words of CHRIST, S. Austin gives the like Interpretation; For some Souls departed, the Prayers of the Church, or pious Persons are heard; — for otherwise it would not be truly said of some, that it should not be forgiven them, neither in this World, nor in that to come, unless there were some, to whom, if not in this, it shall be forgiven in the World to come.

And I am of opinion, if the *Discourser* will but seriously consider our *Saviours* own Words, that he will acknowledge some *Sins* to be pardon'd, in this Life, and some after Death. I shall instance only one Example, somewhat of the like nature to convince

convince him. If some of the *Discourfers* Companions should tell him, that he had a *Law-suit* in hand, and that he was certain never to win it, neither at the *Kings-Bench*, nor *Court of Chancery*; I am perswaded the *Discourfer*, or any man of sense, would infer from this Person's talk, that *Law-suits* were pleaded both at the *Kings-Bench*, and in *Chancery*: And why will he not infer from these Words of our *Saviours*, *Some sins shall never be pardon'd, neither in this World, nor in that to come*; that there are some sins, both pardonable in *this World*, and in *that to come*? And if there be some sins there to be forgiven, I suppose he will allow of some *Pain* there to be suffered; for all sin deserves some Punishment: And 'tis upon this account the *Roman Church* prays for the *Dead*, that their *pain* may be eased, and *sins* forgiven.

S. Paul

1 Cor. c. 15.
v. 29.

Makes use of two Arguments to verify the Resurrection of Men, *Devotion* perform'd for the *Dead*, and the *expensing* of his own *Life*, which was in danger, preaching this ineffable Mystery, which is the Foundation of Christian Religion: *Otherwise*, says the Text, *what shall they do that are baptiz'd for the Dead, if the Dead rise not at all? Why also are they baptiz'd for them? Why also are we in danger every hour?* I expect here the *Discourfer* will exclaim against the *hardness* of this passage. I am somewhat of his opinion; 'tis so difficult, that if I were a *Reformer*, I could make no sense of it.

O

This

Mark 10.
Orat. in S.
Lumina.

This Word *Baptism*, as hard as 'tis, S. *Mark* interprets to be *pain* or *austerity*: And S. *Gregory Nazianzen* calls *Purgatory* Fire, the last *Baptism*: But let the word *Baptism* signify whatever affliction the *Discourser* shall please to assign, *Penance*, or *Prayer*, it will still Literally be true, that it is performed to benefit the *Dead*: For if the *Dead* are not hereby helped, why does S. *Paul* urge again so earnestly? *Why also*, to what end, *are they baptised*, or afflicted for *them*? If this Devotion profit not the *Dead*, might not we answer the *Apostle*, and say, *to no end at all*: And so void and silence his pressing Forwardness. Far be it from me, Divine *APOSTLE*, to contend against thy Testimony!

S. *John*,

The beloved Disciple of *Christ*, speaks of Two *States* of *Sinners* after Death: He speaks of those, who we know depart in *mortal*, or deadly *sin*: For these he forbids us to pray. They are without Redemption, abandon'd by *God*. S. *John* speaks of an other sort of *Sinners*, whom we know by outward signs of Repentance, die not in deadly *sin*: For these he does encourage us, if he do not command us, with confidence to pray. And this is, says the Scripture, *the Confidence which we have towards him, that whatsoever we shall ask according to His Will, He heareth us. He that knoweth his Brother to sin, a Sin not to Death; let him him ask, and Life shall be*

Ep. Catho. 1.
Chap. 5. v. 14.

be given him, *sinning not to Death*. Here is Encouragement for us to pray for those, who die with Repentance : And Two strong Motives excite us hereunto.

First, We are encourag'd thus to pray ; because we ask, *What is according to GOD's Will* : And

Secondly, God will bear us, pardon the Delinquent, and give him Life everlasting. The *Text* continues, *There is a sin to Death, for that I say not, that any man ask*. Here is an Inhibition to pray for any, of whom we have no signs, no Hopes of Repentance at their Death.

I do not expect here that the *Discourser* will deny S. *John* speaks of Praying for the Dead. The *Text* is too plain against him. And what is convincing, neither the Church, nor any Man is dissuaded here from praying for any Sinner yet living, nor for the Remission of any *Sin* in this Life. I know the *Montanist* Hereticks held some sins not pardonable. But the Church of *Christ* before the Death of any Sinner, prays, and is often heard, for the sins of Hereticks, *Jews*, *Turks*, Apostates, or what other Infidels, or ill-Livers soever in the World : so long as Life is, all have hopes of Pardon. But S. *John* speaks here of a Sinner, now placed in such a state, that Prayer for him will not be available ; therefore he speaks of praying for the sins of the *Departed*. Of these, some die without repentance. These we are not to pray for : Others duly repent ; for these, we are encouraged to pray, and God will bear us, and give them Life everlasting.

CHAP. IX.

Of Purgatory.

IF the Word *Purgatory* be not found in Scripture, no pious Reader ought upon this sole account to scruple at it: the sense of it is delivered in Holy Writ. Do we read any where in the *Bible* of the Word *Trinity*? We all of us believe in the blessed *Trinity*, one *GOD*, and three divine Persons, *Father*, *Son*, and *Holy Ghost*. The Word, *Catholic*, is not written in Scriptures: We all of us profess in the *Creed*, I believe one *Catholic Church*.

By the Word *Purgatory*, we not improperly signify a *middle state* after Death, where *Souls* departed, endure some *Pain* for smaller Offences, not forgiven in this World. That there is such a state of *Souls*, I have already from *Fathers*, and *Scripture* demonstrated; for if both these teach us to pray, as I have shewn, that God will be pleased to deal with some *Souls* departed more mildly than their sins deserve, to forgive them, and to seat them in the Kingdom of Heaven, who can justly refuse the being of *Purgatory*? This is all we mean by it: This is our Belief; and of this I will add one more Proof, very plain and easy.

There are two sorts of sin, *Mortal*, and *Venial*: I call a *Mortal* sin, that *Crime*, which breaks Charity

rity between God and the Delinquent, and for which hee's to suffer eternal pain. I mean by *Venial* sin, that *Fault*, which lessens Friendship between God, and the Just; for which, he must undergoe some Penalty, because he has transgres'd, yet not that of eternal Damnation. I know that God might have punished all sins, and this too with Justice, eternally. But the Divine Goodness considering the weakness of human frailty, which failes almost at every step it makes, will'd all Offences should not be *Mortal*, or lyable to everlasting Torments. This he has revealed to us in *S. Matthew*, where we read, *Who-so-ever is angry with his Brother, shall be in danger of Judgment; who-so-ever shall say to his Brother, Raca, shall be in danger of Council; who-so-ever shall say to his Brother, thou Fool, shall be guilty of Hell Fire.* Is not here an uncontroul'd difference of two sorts of sin? Some are guilty of Hell Fire; these, I call *Mortal*; Others are not guilty of Hell Fire, but in danger of Judgment; these, I name *Venial* faults. And they are these quotidian slips, which the Prophet attributes to the Just, *who fails seven times a day.* If he be just, hee's GOD's Favourite, and not guilty of Hell Fire. If he fail, as all of us do, witness this Sentence of *S. James*, *We all offend in many things,* S. Jam. 3. 2. before he may recover these Lapses, Death may surprize him, when he neither thinks of them, nor of the World to come, where then must the smaller Offences be Expiated? Must the *Delinquent* go straight to Heaven? This is not a place of Punishment. Must he be thrown head-long down into Hell? This is not a state of expiation. The Justice of God will not punish this *Delinquent* eternally with the *Damned*, because his divine Mercy has declar'd

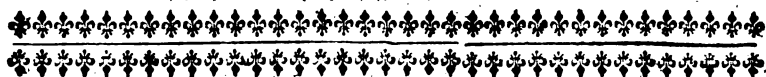
P in

Apocalyp.

Pfal. 14. In-
greditur sine
Macula.

in this passage of *S. Matthew*, that these lesser blemishes, with which he died engag'd, carry not along with them *the Guilt of Hell Fire*. The Mercy of God will not as yet deck him with the beauties of Heaven; because His Justice has pronounc'd, *That no unclean thing enters into Heaven*; and elsewhere he sayes, *Who enters, enters without stain*. There is then some *middle place of Souls*, assign'd by the Divine Providence, to punish these lighter Offences, that *Justice* and *Mercy* may meet together. This Roman Catholicks believe and call *Purgatory*,

Conclusion



Conclusion.

I Hope the *Pretended Reformers* will hereafter be so just, 'as to grant, That the Holy Fathers anciently pray'd with the same intent, which the Church of Rome does at present, to free Souls departed, of their Lesser Offences and Pains, in a middle State or Purgatory. *Petrus Venerabilis* prays, That their Sins not yet forgiven, may be pardon'd: *S. Bernard*, That they may be Freed from Purgatory; *S. Isidore*, That their remaining Sins may be expiated in a certain Purgatory Fire; *S. Austin*, That GOD may deal more meekly with them, than their sins deserv'd; *S. Jerome*, For lesser Faults; *Theodoretus*, For what thorough Imprudence they had committed; *S. Chrysostom*, To profit the Deceased, and to appease GOD; *S. Epiphanius*, To extinguish not inextinguishable, but lesser sins; *Arnobius*, For their sins and satisfactions; *Tertul-*
lian,

lian, *For their ease and refreshment*; and Dionysius Areopagite, *For all their sins through human frailty committed*.

These Authorities are so plain and convictive, That to speak sincerely, I cannot see how any Word of Reply may be given them. Had these *Holy Writers* delivered their private Opinions, one might have given them a put-off, and said, they were Men, and so might erre. But what they speak of, either intimates the Practice of the whole Church in their Times, or reckons it APOSTOLICAL TRADITION, or hold it part of their Faith; in which they cannot be said, without Injury to mistake. Would it not be injurious to say, That the Learnedest Prelates of the Reformers, might now mistake all of them in their Books, delivering to Posterity, that in *England*, Service according to the Religion by Law Established, is generally said in the Language of the People? The Peasant knows as much, and the very Idiot is not ignorant of it. Sure the same may be granted to the FATHERS of the Church. Then they cannot all be said with Injury to mistake in delivering what was the Belief of the Church in their dayes. *Petrus Venerabilis*

Venerabilis assures us, that the Denyal of this pious Devotion for the Dead, is a Breach of Faith; S. Bernard believes this Article delivered in Scripture; S. Isidore, What is practised thorow the whole World, and taught by the Apostles; S. Austin, What the Universal Church observes; S. Chrysostom, What is Instituted by the Apostles; S. Epiphanius, Which is ordained by the Church; Eusebius, What Christians did in the flourishing Encrease of the Church; Arnobius, How they pray'd for the Dead in time of Persecution; Tertullian, What Faith observes; and Dionysius Disciple of S. Paul, alledging the same Practice, who can deny it to be **Apostolical Tradition**?

Or if it were nothing, when the Pretended Reformers left the Roman Church, to have utterly lost the whole Assembly of Fathers, and renounc'd **Apostolical Tradition**; yet it is considerable to overlook, rather than believe, this pious Devotion for the DEAD, Recommended to us in the *Maccabees*, in S. *Matthew*, in S. *Paul*, and in S. *John*, the Beloved of *CHRIST*.

Good GOD! What a state is that Christian in, who rejects the Belief of the Universal Church of Christ, contradicts **Apostolical**

Q

Order,

Order, and struggles with *Holy* Scriptures. The Apostles instituted what was right; they were inspir'd by the *Holy Ghost*. The whole Church erres not in her Belief; the *Gates of Hell shall not prevail against Her*. *Holy Scriptures* agree in the Recommendation of the same Doctrine; they are the infallible Word of GOD. Here I leave the *Pretended Reformers* to a serious Consideration of a speedy Conformity with the Church of *Rome* in this pious Practice and *Belief* of Praying for the *D E A D*.

T H E E N D.

Ecclesiae. Iudicio subiciantur.

A Catalogue of Books, Sold by *Matthew Turner* at the
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